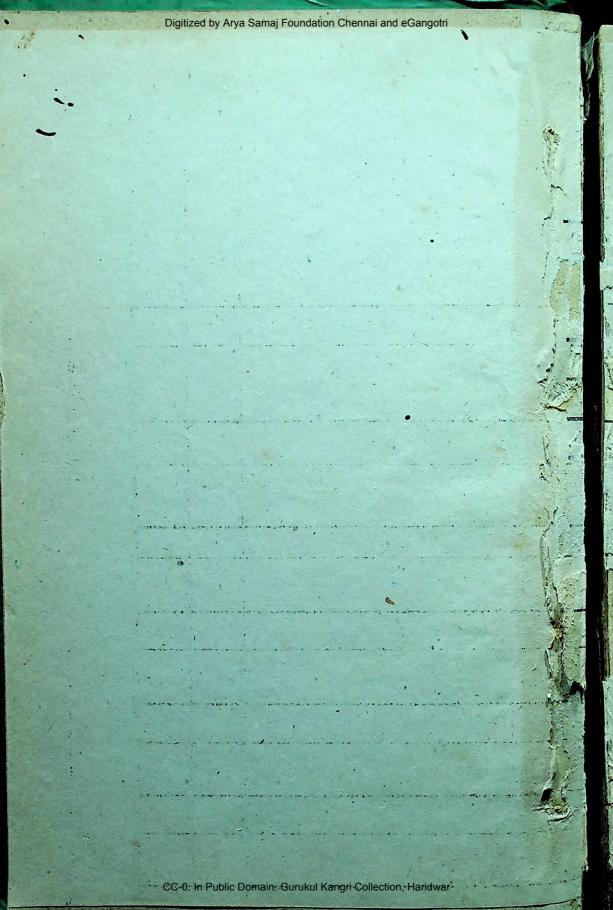


Digitized by Arya Samaj Foundation Chennai and eGangotri

112501







4
110000000
The state of the state of
-
A Part of the last
-
A STATE OF THE PARTY OF THE PAR
100
A STATE OF THE PARTY OF THE PAR
-
Constitution of the last
CION
O COLUMN BUY
10000
The second second
The same of the sa
RE
The same of the sa
100 III
THE RESERVE OF THE PARTY OF THE
THE REAL PROPERTY.
The second second
Mile animateur Miles
2
H
H
H
H
H
T
LI
UT
UT
UT
3UT
RUT
RUT
2
2
2
2
2
2
2
2
2
2
2
2
2
MEERUT

Date.

Consideration of the contract of the second of the contract of	Remarks			
STATEMENT Page No.	Earning per- Kilometer on Earning K. meterage Rs. P.			
	TOTAL	Earning	Rs. P.	
	ecoverable	By Passengers	Rs. P.	
	Earning Recoverable	By Luggage	Rs. P.	
	Cash	By Passengers	Rs. P.	
	Earning Cash	By	RS: P.	



Registered No. L. 303

Vol. VIII.

No. R.

THE REVIEW OF RELIGIONS JANUARY 1909.

. CONTENTS.		10-1	Pages
ÀN ATHEISTIC MOVEMENT IN INDIA			• 1•
THE HUMAN SOUL			13
1. THE VEDIC THEORY	•••	13	
THE QURANIC TEACHINGS	•••	22	
THE MEANING OF SACRIFICES IN ISI	AM		37
AN UNPARALLELED DISASTER.	•••		44
A STRANGE STORY OF JESUS' SECOND ON EARTH	VIS	SIT	.48

QADIAN,
DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription, Rs. 4. - Single Copy, As. 6.

Digitized by Arya Samaj Foundation Chennai and eGangotri CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar



THE REVIEW

Vol. VIII.]

JANUARY, 1909.

[No. 1.

بسم الله الرحمن الرحيم نحمد او نصلي على رسوله (لكريم

An Atheistic movement in India.

Many and varied are the religious conceptions that prevail in India. There is hardly any important religious idea that is not represented in the vast conglomeration of peoples that are settled in this land. It is here that we can witness within the limits of a single country all the variegated forms of religious conceptions, from the highest and sublimest conceptions of the Divine Being to the most abject superstition. Freethought in the Western sense of the word has also its advocates on the soil of India, but the elements of Western Atheism exist in a scattered form, and as such do not deserve particular notice. A movement has, however, sprung up which, however influenced it might be by Western Freethought, is Indian in its chief characteristics and as such it is an indigenous and not an exotic movement. This movement is the Dev Samaj; and the Atheistic religion which the members of this Samaj follow is entitled the Dev Dharm.

The founder of the Dev Samaj movement is Pundit Sattya Nand Agni Hotri who was born in 1850. In early life he took up the profession of Engineering and was for some time a Drawing and Surveying Master in the Government High School at Lahore. This post he resigned in 1882 and five years later laid the foundation of the Dev Samaj which, however, in its inception was quite a different movement from what it is now. At the present time, the Dev Samaj is a pronouncedly Atheistic movement, a movement which not only denies God but abuses and calumniates God and His Holy Prophets. But the early career of the movement was marked by quite a different characteristic. Its founder claimed to be in personal communion with the Divine Being, and asserted that through him others could also taste of that communion. The following extract is taken from one of the earlier writings of Agni Hotri, "the Spiritual Life":—

"Thoughts of this kind sometimes engross the lovers of the Supreme Being. They sometimes wish that in solitude they may give expression to the innermost feelings of their heart before Him and supplicate for an answer from Him. they seek that deep solitude when freed from all trammels they may be able to meet the Supreme Being, to have conversation with Him for some time, to speak to Him and to be spoken to by Him.....This is a wonderful state of solitude. In this solitude there is an utter absence of senses, of self and of the world. There is none but the Supreme Being, Prameshawar. sweetness of conversation is unparalleled. Here a wonderful conversation is held and expression is given to things which cannot be expressed elsewhere. And when the innermost feelings of the heart are laid open before the Beloved One, He too speaks to His servants about things which are reserved only for this solitude. Enjoying the bliss of the sight of the Lord, his eyes are at last tired and he becomes utterly unconscious The Supreme Being then brings him to senses and, touching him with His hand of love, ary

1ent

and

ich.

rom

s a

only

Holy I by

in

that

The

s of

the

hey

eart

ye!

hey

tion

to

thlis

the

var,

the

rful

aich

nost

ne,

ved

the

mes

hen

ove,

makes him get up from the rest which he has been allowed to take in His bosom for such a long time, and kissing his face says to him, go and play for some time more."

What a great fall from the height of communion with the Divine Being to an utter denial of the existence of God! Yet the Dev Samaj has experienced such a fall, and to its credit may it be said that it has passed safely through this strange experience. The new role which the Dev Samaj adopted a few years ago is that of pronounced Atheism. Compare with the above passage some of the recent utterances of the Samaj:—

"All this leads to an irresistible conclusion that the so-called Omnipotence of God is a myth and that his very existence is a figment of mind, a fancy, a pure creation of imagination. And is it not clear that so long as this belief continues, its upholders who can neither shake off their lower nature of evil and superstition nor desire to shake it off cannot but debase and degrade others and remain debarred from the privilege of attaining the blessings of salvation and higher life."

In outward appearance the Dev Samaj being an essentially Atheistic religion seems to be rationalistic, but a closer study of this strange movement shows it to be a hybrid of Western Freethought ideas with the most absurd superstitions of Hindu religion. What is generally represented as the "higher soul" or "higher life" teaching of the Dev Dharm is really one of the most abject superstitions, and its combination with the rationalistic and materialistic ideas of the West is one of the wonders of the age. The Dev Samaj is Atheistic only in its denial of the existence of a Supreme Being. It does not deny the immortality of the soul, and its doctrine of the life after death is a new study in the history of Atheism. It is so superstitious and so repugnant to human reason

that an English rendering of the teachings of the Dev Samaj omits it altogether. As given below we take it from the Indar, a vernacular Arya Samaj monthly, which has exposed many of the false pretensions of the Dev Samaj. Here is a sample of the abject superstitions on which the Indian Atheistic movement is founded:—

- "Q.—After leaving the body of clay where do those souls reside which are capable of having an etherial body?
- "A.—According to their low or high states, some are bound to this earth while others take their residence in some region of the parlok (the other world).
 - "Q .- Where is parlok?
- "A.—As this our earth is connected with our physical solar system, and is a part of this system, an etherial solar system is formed by the etherial particles of the physical solar system, and the spiritual earth which resembles our earth in being connected with this etherial solar system is called parlok (or the other world)."

Then follows a description of the various regions of the other world, the first of which is said to contain trees, the second animals, the third children and so on. And after this we have the following description of the various things that are not capable of being admitted into any region of the parlok:—

- "Q.—And what about the trees or the animals or the human beings that after death are not capable of reaching any region of the parlok or residing therein?
- "A.—They reside on this very earth after having obtained an etherial body and wander about this earth or in its neighbourhood. This existence of theirs is called the adham lok, the lower world.

Dev from

lary

has Here

souls

ound on of

sical solar sical earth

alled

the the this

that

the the

any

ined our-

the

"Q.—Where do such adham atmas (vile spirits) find food?

"A.—They eat of the etherial parts of the fruits of this earth and of our own food; or when they find an occasion they suck the milk of such animals as yield milk or of mothers that give suck. Besides this they eat away the weak animals that die or even our own young and weak children that die and have none to guard them.

"Q.—The eating away of children, etc., is a very terrible thing.

"A.-Indeed.

"Q. Are these vile spirits what we call bhut (demons), churail (goblins), etc.?

"A.—Yes; and all these lead a very vile and hellish life.

"Q.—How long do these vile spirits remain in this great

"A.—Some for a few days only; others remain there for months and even years; and others again pass, say a hundred or a hundred and fifty years of their lives in great pain and suffering and are then annihilated.

"Q.—Are there among these vile spirits those that in this world are called the followers of one religion or another?

"A.—Yes, most of these vile spirits are people of this kind. Lacs of those who are called Christians, lacs of those who are called Muhammadans, and lacs of those who are called Hindus, Sikhs, Jainis, Kabir Panthis, Daud Panthis, Vishnus, Shivs, Shakatis, Yogis, Bairagis, Sadhus, Sanyasis and learned men, become demons of the lower world.

"Q —Do even the learned men go to hell?

"A.-A learned and wise man goes on account of his

understanding deeper down into vileness, and therefore finds a more hellish life than the fools.

"Q.—Do the hellish spirits of the lower world cause any loss to us in this world on account of their vileness?

"A.—Why not? They enhance the troubles of weak and sick children and of other persons who are suffering from dangerous diseases. They devour children when dying if they have no one to watch or guard them."

Here we have an Atheistic religion which can hardly be distinguished from the most savage of superstitions. It has not only its peculiar eschatology but also a demonology which is to be met with only among the most ignorant of people. believes not only in the existence of demons and evil spirits, but also teaches that these evil spirits are constantly working to the injury of living human beings. The connection of the demons with the material world is according to this cult so strong that the demons suck the milk of mothers that give suck to their children and even eat away dying children. Who could think of such a religion being preached in this age of advancement of learning and sciences? And all this nonsense goes by the name of "Science-Grounded Religion'! And yet conceive the same Samaj preaching that diseases are due to violation of natural laws and not to the will of God! The demons can interfere in human affairs as they like, but God cannot

As the Dev Samaj attributes many of the troubles of mankind to the action of the evil spirits, it connects the removal of those troubles with the Dev Guru, as the founder of the movement is called. It is taught by the Dev Guru and believed by his disciples that a contemplation of the Dev Guru cures diseases. One of the disciples makes a public announcement that he had a severe attack of fever but when he began to chant

nuary

nds a

e any

and

from

they

lly be t has

which

e. It

pirits,

rking

f the

lt so

give

Who

ge of

sense

d yet

e to

e de-

nnot.

hymns in praise of the Dev Guru, the fever left him immediately. On another occasion, the founder of the movement writes that a woman who used to be subject to fits of insanity lasting for months was told by him to concentrate all her attention upon him and the disease left her. An apostate from the Dev Dharm tells us that when suffering from severe fever, he was told by the chief disciples of the Dev Guru to contemptate upon him, but that the contemplation did not benefit him in the least. And with all these pretensions, the Dev Guru himself is constantly suffering from various diseases.

In fact, the Dev Samaj is an Atheistic movement only in so far as it denies the existence of the Supreme Being. But it has a god and that god is none other than the Dev Guru, the founder of the movement, Pundit Satyanand Agni Hotri. The Dev Samaj is not without its religious exercises, for, as I have already stated, its Atheism does not go beyond a denial of the Supreme Being; and in these exercises the Dev Guru is the central figure upon which the worshipper must contemplate. In a short pamphlet issued by the Samaj itself, we are told under the heading, "Origin of the Dev Samaj," that the Dev Guru has "initiated sixteen Yagnas and Brat Sadhans (practical religious exercises) and explained numerous principles in connection therewith, whereby a man can obtain Pram Ekta or complete harmony with the cosmos, and evolve himself in relation to all the great Divisions (kingdoms) thereof, and free himself from sin, etc., in every relation." Now the manner in which these religious exercises are performed is thus described in the Jewan Path, the Dev Samaj organ, by one of the disciples—

"1. Rising early in the morning and placing my head upon a sacred cloth, I prostrate myself and salute you (i.e., the Dev Guru).

es of noval the eved ures

hant

- "2. By means of your picture perfumed with sandal. wood, I declare your glory.
- "3. Standing before your picture, I chant the hymns, t
- "4. Then I recite some of your vasheshas.
- "5. Then I bring before my mind your virtuous actions and ponder on them."

Another disciple thus describes the worship of the Dev Guru. "Having placed sandalwood and beautiful flowers in a plate, I rubbed the dust taken from under your feet on my forehead and enjoyed perfect bliss. Then with a handkerchief set apart for this purpose I cleansed the dust from your picture. Having adorned the picture, I put the plate of flowers before it and then prostrated myself. From all these favours whatever I have gained, I cannot describe in words." Other worshippers repeat the same story, the adorning of the picture of the Guru, making salutations and prostrations before it and singling hymns.

This is human worship in the strictest sense of the words. is strange that men who scorn the worship of God should stan so low as to bow in worship before a human being. Even the idworshipper has a loftier ideal before him when he bows before his idol than the worshipper of the Dev Guru. That even educated men should declare their faith in such a religion is indeed surprising. If the pictures of the Dev Guru are an object of worship for the adherents of the Dev Samaj, if the religious exercises enjoined by the Dev Guru for the attainment of salvation require the disciple to prostrate himself before his picture then the Dev Guru stands to his followers in the same relation as an idol to the idol-worshippers or the Divine Being to the worshippers of God. The Dev Samaj is not therefore Atheistic in the strict sense of the word, for though it denies the existence of God, it looks upon the Dev Guru as its god and worships him as such.

sandal.

hymns.

virtuous

v Gum a plate. orehead nief set picture.

before hatever hippiers he Dev singing

word l d stroop he i dolberfore en edu indeed bjectoi

eligious f salvare his e same Being

nerefore denies

its god

Pandit Agni Hotri, the founder of the Dev Samaj, thus claims for himself Divine honours in being worshipped as God. In a leaflet issued by the Dev Samaj, the Dev Guru's supposed works are declared to be far greater than the works of God, and while the idea of a union with the Divine Being is derided as being a debasing and degrading idea, a "reverential union with the Dev Guru" is alleged to be a necessary condition for "attaining the blessings of salvation." The Dev Dharm, notwithstanding its pronounced Atheism, is thus a religion of exclusive salvation, for according to its tenets the attainment of salvation and higher life is impossible unless a person seeks union with the Dev Guru, bows before him, worships him and follows the religious exercises enjoined by him.

The appearance of the Dev Guru in this world is considered by the Dev Samaj in accordance with the teachings of its founder to be an event of unique importance. In a vernacular pamphlet entitled "The Incomparable Manifestation of the Dev Guru " we are told that the sun and the moon sang songs of joy on the birth-day of Pandit Agni Hotri and congratulated each other that the one man for whom this world been travailing for millions of years was at last born. few extracts from this conversation of the heavenly bodies which the founder of the "Science-grounded religion" heard immediately after his birth will not be out of place here as they throw some light upon the claims of the founder of an Atheistic religion:

"The sun saw that the child born on that day was an extraordinary and unique child, and that though he was born of human parents, yet on account of the new religious faculties which he possessed besides wisdom and power of knowledge. he was above mankind in the same way as man being born in the animal world was above all animals Accosting the moon the sun said that for thousands of years he had been

waiting for the manifestation of such a superhuman soul and this world itself had been longing for his appearance how blessed is this day, O moon, for it has fulfilled our expectations of thousands of years."

It will be seen from this that the Dev Guru considers himself as far above the greatest of men, its great religious teachers and its wise philosophers, as man stands above the lower animals. Therefore, those who accept the teachings of this new Atheistic religion must accept this position of the Dev Guru as not only the greatest man that was ever born but also as a man having the same superiority above all other men as man has above animals. It is due to the acceptance of this position that the adherents of the Dev Samaj prostrate themselves before the pictures of their leader and worship him. Thus they are content to follow him as an animal follows man, and the exercise of the reasoning faculty is probably not needed. All these teachings are utterly inconsistent with certain ideas borrowed from Western Freethought literature. Compare, for instance, the superstitious puerilities of the Dev Samaj referred to above with such expressions as the following, and no doubt is left as to the incongruity of the idea with other teachings :-

"To find cause for an effect is natural to man. To avoid, impending dangers and difficulties, to be free from them in the future, and to seek help from without when he himself feels incapable of getting out of them, is no less natural to him. The rising and setting of the glorious sun every day, the change of seasons every year, the heavy floods at one time and the killing droughts at another, the storms of winds and rain on land and seas and the thunders of electricity in space, the birth, growth and death of beautiful life of various grades, its functions and vitality, a world of stars above, and a bottomless and vast land and sea below full of beauty and grandeur, the recurrence of diseases the human flesh is heir to, and the spread of epidemics

oul and

expec-

nsiders eligious ove the of this the Dev ut also men as of this e thempip him. The thempip him, needed.

are, for

reflerred

o dloubt

ings:-

o avoid, in the elf feels im. The nange of killing land and, growth tions and

vast land arrence of epidemics

—all these excited his curiosity and created in him a sense of weakness, and set him to solve his problems and to ward off his troubles and diseases. With undeveloped reason and no experimental knowledge he saw a god in every awe-inspiring phenomenon in nature."

Though the Dev Samaj has borrowed these and similar ideas from Western Freethought literature, its first denial of the existence of God was due to other causes than the influence of that literature. The Hindu conception of God is so defective that a denial of the existence of God is a short step from that conception. The second of the four fundamental principles of the Dev Samaj is "that matter and force being indestructible in their nature do always exist in some form or other, hence no being has created them." This is also the fundamental principle of the Hindu religion which admitting the existence of God denies that any thing was created by Him. According to the Arya Samaj explanation of the Hindu conception of God which has often been criticised in these pages, there are three co-eternal and co-existent things, matter, soul and God. It is denied that God created matter and soul which are believed to be self-existent like God Himself. But it is held that though matter and soul with all their properties and attributes were not brought into existence by the Supreme Being, yet that Being was needed to combine matter and soul into various forms. It can be easily seen that the Dev Samaj denial of God is only a natural conclusion from this Hindu doctrine. For if no Being created matter and soul or any of their properties, none was needed to combine matter and soul into various forms, for their inherent properties were sufficient to bring about such combinations. It is clear, therefore, that to whatever extent the Dev Samaj may have been influenced by Western Freethought literature in the later development of its Atheistic idea, the movement was in its inception entirely indigenous and the result of the peculiar theistic doctine of the Hindus.

19

A denial of the existence of God involves the denial of all revealed books and as such of the Vedas, the Hindu sacred scriptures. Notwithstanding all this, the Dev Samaj is essentially a reform movement among the Hindus. I lay stress on this point particularly because the Hindus belonging to another reform movement, the Arya Samaj, deny its Hindu character. The members of the Dev Samaj are not socially cut off from the other Hindus as are the followers of Islam or Christianity. When a Hindu is converted to Muhammadanism or Christianity, he is no more a member of the Hindu society though he believes in God and may even revere the Vedas, but when he becomes a Dev Samajist, he may scoff at the Divine Being or condemn the Vedas, but practically he remains as good a Hindu as his orthodox brother. They would still eat together and live together which is impossible in the case of a man who goes over to another religion. The Dev Samaj, therefore, though pronouncedly Atheistic, is still a Hindu movement and it is among the Hindus that it is gaining any ground.

To do justice to the Dev Samaj movement, it must be added that it is doing some useful educational and charitable work. It boasts of having brought about moral and spiritual elevation among its adherents, but these claims have been dealt a sevene blow by the publication of certain letters purporting to have been written by the prominent and leading members of the sect to their leader in which degrading and debasing confessions of specific sinful deeds are made. But the educational and charitable work of the Dev Samaj cannot be disparaged. It has established a boys' high school and a girl school, and did useful charitable work in the Kangra earthquake.

The Human Soul.

(By M. Sher Ali, B.A.)

I. The Vedic Theory.

The believers in metempsychosis are confronted by a serious difficulty. According to them, God is not the creator of souls, but He has at his disposal a supply of ready made souls and it is upon this supply that He draws, to bring living bodies into existence. The souls are continually migrating from one body to another. Now, if the souls are not created with the bodies, and if the soul of one body passes into another body after the death of the former, the question arises, by what means does it manage to pass into the new body, and where is it during the interval between its leaving one body and entering into another? In what sphere does the soul move, when it is not animating any body and in what manner does it effect an entry into a new body? A man dies, his soul leaves his body of clay and has to enter the body of a donkey, a dog, a rat, a leech or a louse. How is it that the soul finds admission into the body of the new creature where it has to lie enchained for some time, and how does it amuse itself during the interval when it is left to itself, having been unfettered from its old body. To bring this question home to my Hindu readers, particularly the Arya Samajists, I ask them how it was that their own souls found a way into their bodies, when they were being prepared in the wombs of their mothers? This is a question which must be answered by those who do not believe that the soul is created with the body and who hold that there is a very large number of souls which are flitting about in the universe animating various bodies at various times. And I am glad to say that

the When nity,

ieves

omes

ary

all cred

sen-

ther

his togeover proit is

dded vork ation evere have e sect ssions l and l. It

this question has already suggested itself to the authors of the theory of transmigration and they have attempted a solution of it, though, I am sorry to add, their attempt has met with a signal failure. Pundit Daya Nand, the great expounder of the Vedas in modern times, whose authority as an exponent of the Vedas is admitted by a large and enlightened section of the Hin. du community, known as the Arya Samaj which holds him up as their leader, says in his well known work, the Satyarth Prakash, the Bible of the Arya Samajists (edition of 1875), eighth Sammolas, page 263:-"When ling sharir (subtle matter) and sathol sharir (dense matter) appear in a combined form, birth takes place, and when they disappear, being separated, the result is death. The manner in which it takes places is this that the soul when wandering about from the consequences of its actions and flitting hither and thither from the effect of its good or had deeds, is mixed with what grows upon earth or with water lor air. No sooner this takes place, then, according to misery or happiness, which is its lot in the new life, on account of good or evil it has done in the past, the soul enters the work of a female in a form and a body dependent on the actions committed in the immediately preceding life. When the soul has entered the body whether of man or animal, its body is formed after the body of the mother, in accordance with the manner which God has ordained. The soul is, in fact, after its departure from an old body, drawn up with the rays of the sup, and then descends with the light of the moon like dew on any plant or any other thing and in the manner above described assumes a body.' This is the explanation which Pandit Daya Nand gave on the authority of the Vedas. According to the Vedic teaching, then, the soul, after its departure from its old body, is drawn up to the heavens, just as a liquid, being rarified by the heat of the sun, turns into vapours and soars into the airy regions above. And when the night falls and the calm, cool rays of

f the on of ith a f the f the Hin. up as kash, mmosathol takes alt is t the ctions r Mad er or ry or f the voulnb etidas schul dyris h the r its sul, a any ribed Dava Vedic dy, is y the gions

rs of

uary

the moon replace the scorching heat of the sun, the soul being cooled down descends on vegetables, etc., as dew drops on the leaves of trees and other vegetation that covers the surface of the earth. That vegetation with a soul resting on it, as a glistening dew drop rests on leaves and twigs, is eaten by a female-a woman, a bitch, a cat, or some crawling female insect, according to the karma which the soul had done in its previous births. If the soul had done such deeds as rendered it fit only for the body of an ass, the soul that is resting on a herb would refuse to be devoured by a woman or a mare, and must lie there waiting for a donkey to come to it and graze the grass on which it lies. Again no male is allowed to touch the tender twig on which a soul has deposited itself, for according to the Vedas only females are privileged to eat souls. A Hindu regards it a heinous sin to slaughter an animal, because according to him, it contains no other than the noble soul of man, in other words. it is only a human being in disguise. Let him also turn his step away when a bunch of grass comes in his way, for there too may be bivouacing some soul waiting to be eaten by a female and an inadvertent step may crush it. If a soul is capable of being eaten by a female, it is also liable to be trampled under the feet. Again, the souls can rain down only in moonlit nights, for it is only the soothing rays of the moon that cool them down into something like dew-drops. So there can be no depositing of souls on nights when there are no rays of the moon to cool them down into dewdrops. Similarly stormy and cloudy nights must also prevent the souls from settling down on vegetables, etc. Thus moonlit nights must be followed by an increase in births among animals and men, while the time following dark nights must be marked by absence of births in the animal kingdom. But we do not observe anything like this either among animals or men. Births are never returned as nill in any season of the year in our Municipal reports.

I

n

S

t

7

Again, if the rays of the sun have the power of drawing up souls when unfettered from their bodies, it is impossible to see why any births take place at all. The souls, we are told, fall down on vegetables, etc., on moonlit nights. There they will lie till morn, but when the day dawns and the beams of the rising sun illuminate the earth, the souls must again be attracted They were lying loose on the earth and we know heavenwards. that loose souls, i. e., when they are not chained up in some body, are liable to be attracted by the rays of the sun. If the rays of the sun have the power to draw up souls when they cast away the bodies which enclosed them, there is no reason why the rays should not act similarly on the souls when they lie exposed to them on vegetables and other objects. If there is any power in the rays to draw up souls, it must be with them at all times and they must be able to lift the soul heavenwards when it lies on a vegetable, just as they lift it when it leaves its body. They cannot be supposed to be divested of that power when they fall on a soul lying in the open, and to regain it when they fall on a soul which has just disentangled itself from a body where it had lain imprisoned for some time. the souls that had deposited themselves on the earth on a moonlit night must decamp with the advent of dawn, and if the animals and men want to get offspring for themselves, they must send out their females on moonlit nights, to hunt for souls. Their females, with hungry stomachs, should go out under the cover of night, when the souls are raining down on earth with the moon beams, and go about eating raw vegetables, drinking water at pools and drawing in as much air as possible. Night is the only time when there is any chance of their catching souls, else, these tiny flitting things will disappear with the first sunbeams.

Again, male animals are the chief instruments in begetting offspring, but in the Vedic theory as demonstrated by Pandit

ing up to see d, fall by will of the racted

anuary

y will of the racted know some If the a they reason they there them wards

egain itself Thus on ad if

eaves

that

they ouls.

earth bles, ible.

heir with

ting ndit Daya Nand, they are not represented as playing any part in the matter. It is the females only that eat souls, and thus the males that are indispensable for procreation are totally dispensed with.

It is a well known fact that the children partake not only of the physical features, but also of the morals, of both their parents, and if a child cannot come into existence unless its soul is eaten, the soul must be split into two halv s, one-half to be eaten by the male and the other by the female parent. The child, in every respect, is a combined issue of both the parents, and if a soul must be eaten in order that a child may come into being, the soul must be eaten by both the parents. This necessitates the splitting of the soul into two halves and the Vedic theory is responsible for this absurdity.

Again, in order to ensure the proper working of the theory, it is necessary not only that the soul should fall on vegetables, etc., in two parts, but that the parts of the same soul should be eaten by the male and the female parents. In the case of human beings, if the wife happens to eat one-half of a soul, the other half of that soul should go to no other than her husband. But if the wife follows the practice of Niyoga and is bidden by her husband to go to a stranger to get children for him, in conformity with the Vedic doctrine of Niyoga, then the other half of that soul should go, not to her husband, but to that stranger whose company she is bidden to seek.

There are still greater difficulties which have to be overcome. In these days of locomotion, a husband and a wife,
living at distant stations, may be brought together by a few
hours' travelling. Suppose the husband lives at Delhi and the
wife at Lahore. Both may start from their respective stations,
meet each other half way and there seek each other's company.
But the one took his food at Delhi and the other at Lahore.
So in order that a child may be born, it is necessary not only

19

W

so T

ta

to

ha

de

It hi

h

ae

th

at

fa

n

b

10

g

a

a

t

1

of it should have fallen in two parts, but that one half

Again it is very seldom that men eat raw vegetables; generally they are cooked on fire before they are consumed by men. When the husband brings home some vegetables with a soul resting on them, the wife puts them in a kettle and places them on fire. Now the question arises, is the soul also cooked along with the vegetables, and is it not burned to death in the process, or if it escape burning, does it not evaporate and disappear with the watery vapours that are rising from the kettle, owing to the heat of the fire that is burning underne ath; If the rays of the sun have the power to draw up souls, the heat of the fire should also be able to cause them to evaporate, for in this respect, the rays of the sun and the heat of the fire are identical in their effect, nay, the fire being hotter causes a more rapid evaporation than the less hot rays of the sun.

I have only one more question to ask. We are told that when an animal dies, the rays of the sun draw up the soul. What happens, I ask, if a man or any other animal dies, in the dead of night, when there are no rays of the sun to lift the soul? Does the soul then continue to adhere to the remains of the dead person till the morning sun darts down its rays to draw it up, or does it hover about the deceased person's house like a haunting spirit?

Such are the absurdities to which the believers in this strange Vedic doctrine commit themselves and that merely because they believe God to be utterly unable to create even a single soul. If they had believed that the soul has no existence before a body is created and that it is brought into existence by God along with the body, they would not have stood in need of inventing such absurd theories as the one detailed above. No rays would have, then, been needed to draw up souls, nor

n uary e half

ables;
ed by
with a
places
pooked
ath in
the
ne the

s, the

Or late.

fire

that sould the ft the mains

n this nerely ren a tence

rays

son's

tence need bove.

, nor

would the Hindu rishis have been constrained to represen souls as raining down in the form of dew on moonlit nights. There would have been, then, no necessity to represent vegetables, etc., as vehicles to transfer the souls from the atmospheret to the wombs of females. Nor would the Hinda theologian have been driven to the extreme of formulating a theory which deprives the males of all share in the begetting of the young. It is his belief in the eternity and self-existence of the soul and his disbelief in the power of God to create souls that compels him to represent souls as flitting about in the atmosphere like aerial spirits and settling down on vegetables, etc., subject to the soothing influence of the moonlight. When a man deviates from the path of truth, he is deprived of all light and falls into a hundred pitfalls. He plunges himself in inky darkness and does not know how to find his way out of it. It was this belief, as I showed in my last article, which forced the Hindu to represent God as merciless, unforgiving, unjust, and unable to grant everlasting salvation to His righteous servants, and it is this belief again which makes him say a hundred foolish things about the soul and the manner in which it is made to animate animal bodies. Let him once believe God as powerful and able to create soul and matter, as He really is, and he would no longer stand in need of representing God as unable to forgive even a single sin, because forgiveness is calculated to lead to an exhaustion of the limited supply of souls. Nor will he, then, stand in need of representing the souls as lying on vegetables, stones, pools, &c., as if they were drops of dew, and being eaten by mothers so that in their wombs they may grow into children. All these difficulties will vanish with the belief that God has power to create soul and that He does not depend on ready made souls for creation.

There was one thing commendable in Pandit Daya Nand. He never feared to faithfully reproduce the teachings of the Vedas, no matter, however absurd or even immoral they might appear. For instance, he saw that the Vedas taught Niyoga, viz., the doctrine which requires the husband, under certain circumstances, to bid his wife to seek the company of a stranger in order to get children from him; and he boldly prescribed the practice for his followers, merely because that was the plain teaching of the Vedas which he believed to be the Word of God. He knew that such a practice was shockingly repulsive to human nature and would be subjected to much disagreeable criticism, but that consideration could not deter him from embodying the teaching in his Satyarth Prakash. That was the teaching of the Vedas, so he faithfully reproduced it in his book for the guidance of his followers, not caring him it would be received by the public.

Similarly, he displayed boldness in reproducing the tales of birth. He stated in plain words how the soul, after leaving a body, was drawn up by the rays of the sun, how it filted about in the airy regions above and how the rays of the room brought it down and deposited it on some vegetable, etc., where it lay like a dewdrop to be devoured, not by the male, but by the female, in whose womb it grew into a full grown animal

His followers, however, seem to lack the moral courage of their leader and hence we see that this theory of birth, which is writ large on page 263 of the Satyarth Prakash of the par 1875, has been expunged from the later editions by his accourageous followers. But their leader faithfully reproduced what he saw written in the sacred scriptures of his religion. So merely expunging certain pages from the Satyarth Prakash does not exempt them from responsibility for the contents of these pages. As long as they profess to follow Pandit Days Nand and the sacred scriptures whose contents he faithfully reproduced in his book for the convenience of his followers they must be held accountable for everything which

THE HUMAN SOUL.

Januar

y migh

Niyoga,

certain

stranger

escribed

was the

e Word

greeable

m from

iat I was

ced it in

h wit

e tabeory

le laving

he thoon

., where

buiby

imal

rage of

, which

the rear

hisles

roduced

religion

Prakas

tents d

it Dava

aithfull

llowers h their learned leader taught. To tear out certain pages from Sayarth Prakash only shows that the Arya Samajists are anxious to hide the ugly features of their faith from public gaze, but this does not show that their creed is free from every deformity and ugliness. The only way to escape responsibility is to declare that Pandit Daya Nand made an error and that such are not the teachings of their religion.

Such a declaration on their part will, however, relieve them only of responsibility for this particular theory, but still it will be their duty to substitute some other theory in place of the one advanced by Daya Nand on the authority of the sacred scriptures of the Hindus. If they reject the theory embodied in the Satyarth Prakash as inconvenient, they are bound to offer some other theory explaining the manner in which the souls seek union with the bodies of animals, if they are not created by God along with their bodies.

The Arya Samajists, by the way, have not made a very happy choice in selecting this passage of the Satyarth Prakash for abrogation. The theory was indeed absurd and ridiculous, but it was not mischievous and harmful. But there are portions of the Satyarth which are too indecent to be allowed a place in a book which is designed to serve as a guide for the people. Again, there are passages in it which are calculated to corrupt young minds by sowing in them seeds of disaffection to the present government. It inculcates a wholesale and indiscriminate expulsion of all foreigners from Arya Varta and favours a government by Chhatriyas who should be firm believers in the Vedas. My object here is not to impugn the loyalty of the Arya Samaj to the British Raj, nor do I deem myself in a position to suspect the motives of the writer who embodied these teachings in his handbook of guidance. These are generally borrowed from Hindu Shastras and were originally given

It

e

CI

0.

n

a

ta

d

p

n

c

tl

o

tl

a

b

tl

n

a ir

tl

S

n

n

f

f

n

under circumstances which no longer exist. They were given at a time when Arya Varta was governed by its own Rajas and Maharajas, and are hardly objectionable when viewed in the light of the circumstances under which they were delivered But what I want to point out is that such teachings when addressed to the modern Hindu cannot but lead to It is highly unwise to place in the hands of consequenses. young students a book which teaches the hatred of the foreigner and preaches a Government by Chhatriyas who should be staunch believers in the Vedas. So the Arya Samaj will do an inestimable service to the British Government and to the Indian public, if it expunges such passages from the Satyarth Prakash. It will doa service to the cause of morality, if it also expunge the passages which deal with Niyoja. I cannot believe any respectable Arya can practise Niyoga, in spite of the sanction accorded to it by the Vedas and the Satyarth Prakash. Why should then this teaching be allowed to disgrace the pages of the Satyarth Prakash when it is incapable of being practised by the respect able members of the Samaj? The Arya Samaj has already violated the sanctity of their Bible by expunging certain disagreeable passages from it, and they will not be now guilty of any sacrilege of which they have not been already guilty.

The Quranic Teachings.

(Translated from the Chashma-i-Ma'rifat of the late Mirza Ghulam Ahmad Sahib.)

The teachings of the Quran as to the birth and death of the soul are not only not opposed to reason, but are also in accordance with the facts which we witness every day. Facts bear unmistakable evidence that the very seeds of the man and the woman possess a capacity to give birth to the soul. This capacity continues to develope until the body of the child is fully formed. Then there is created in it a soul with the command

e given jas and in the elivered s when to evil ands of reigner staunch timable ic, if it vill doa assages le Arya it by n this atyarth espectalready

eath of also in Facts and This is fully

mmand

certain

rguilty ty. and power of God. These are facts which are daily observed. It is thus that God brings the soul into existence out of non-existence for the soul is not a body. We also see that the soul is created out of the substance which gradually adopts the form of a body in the womb of the female. That substance is not necessarily prepared from some soul-bearing vegetable, but may also be prepared from any kind of flesh. Sometimes, the substance that gives birth to animals like frogs and some insects lies deep in the earth. Indeed it is one of the mysteries of divine power that out of matter He creates something which is neither matter nor material. Thus our daily observation clearly shows that the soul of man does not rain down from the heavens, but that it is created out of the body by the power of Almighty God. The Holy Quran says:—

the human mould is prepared in the womb, We perfect it with a new creation, i.e., We create the soul out of the matter which builds up the human mould." Again it says in the chapter entitled "Man": من فطفة (مشاج) i.e., "We create man out of mixed semen," that is, the combined seeds of the male and the female parents. No body can deny that the child inherits the moral attributes of both the parents as he inherits the physical features of both.

The verses of the Holy Quran quoted above show that the soul of man is created out of the seed from which the human mould is built up and this is borne out by the observations of millions of men. In some cases, this seed is prepared only from animal food. Can we imagine, then, that the soul also falls on the skin of goats, &c., penetrates into their body and is mixed with their flesh, and that the particular piece of flesh with which the soul is mixed is further subdivided into two pieces, one to be eaten by the male and the other by the female, no

cre ho

he

of

is

ap

are

the

COI

are

ho

cre

the

sta

rea

of a

the

matter, however distant they may be from each other, and even if one of them be a strict vegetarian? Can we imagine that an the soul of such animals as live solely on flesh falls on the skins of the animals which form their food? There numberless insects that lie buried fathoms deep in the earth he Hundreds come into view when we dig wells. Again, countless dr fish and other animals live deep in the ocean. How do the souls manage to find their way into the bodies of these animals? All these instances show the absurdity of the Arya Samajic theory that the soul falls down with the rays of the moon like a dewdrop on vegetables, etc., to be consumed by the female animals. If, for instance, milk is allowed to stand for somedays or pulse, after it has been cooked so that any germs that may have existed in it have been burned to death, continues to lie in some vessel for somedays, there are born in it numberless insects. How can, then, the theory that life cannot be breathed into any matter unless a soul falls on some vegetable, etc., to be consumed by the female, hold good? Those who believe that a soul after its departure from a body can come back to a new body by some means are bound to show how and by what means the outside soul finds its way into the body. This is a duty which they cannot shake off. When a soul leaves a body, no doubt is left as to its departure. If it comes back, it is the con duty of the followers of the Vedas to demonstrate the manner of its entry into the body so clearly as to leave no room in of doubt. But we are not bound to prove how the soul is created the In millions of instances we clearly observe souls being created of (and that is enough. But the Aryas hold that the old souls com back and on them lies the onus of proving it. If they rejet to a Daya Nand's theory as erroneous, a mere rejection of the theor about will not absolve them of their duty to demonstrate the withe by which old souls come back. We can show them that souls the are created, but they cannot show that souls come from outside vati The manner in which life is breathed into all land and so obs nd even

on the

ere are

Samajie

n like a

female

omedays

nat may

s to lie

mberless

oreathed

tc., to be

eve that

a new

bdw .yc

his is a

a body,

t is the

manner

oom for

gine that animals clearly shows that souls are born in them and that they do not come from outside.

In reality, all the works of God are beyond the comprehension of man. For instance, a human child is born from a drop of sperm and we are at a loss to understand how man is do the created out of a trifle like that. It is quite incomprehensible how there are created out of it eyes that see, and ears that hear. The formation of human features, of hands and feet, of the heart, brain, liver and all other members of the body is quite beyond human comprehension. Their formation appears to us as impossible as creation out of nothing; for we are not able to form them, nor can human reason demonstrate the mode of their formation. As it is beyond our power to comprehend how the various members of the human body are formed, similarly it is beyond our power to understand how the soul is created. But we have shown that souls are created and we observe their creation every day; how can we then deny a palpable fact? If it is beyond our power to understand how the soul is created; it is also beyond our power to realise how man with all his faculties and organs is created out of a drop of sperm. The creation of both is equally beyond our comprehension and we are not justified in denying the creation of the one and admitting the creation of the other. It is the height of presumption on the part of man to meddle with the works of created the Divine Being. There are thousands of secrets in the works created of God which baffle our understanding, but our daily observation uls compels us to admit them. Similarly our observation forces us y rejat to admit that the souls are created and that they do not fall from e the above. Dig the earth fathoms deep, and you will find animals the withere. Can it be imagined that the soul rains down upon at soul them from the firmament? It is a matter of every day obseroutside vation that souls are created, and to assert in the face of these and st observations that the souls rain down from the higher regions is highly ridiculous and childish.

it is cern only to soul in ther to was ves eng

1909

ther elem was eng divided that where is the combod of (a m call

is to exi

unl

kno

Qu

is, its it i

an

sho

It is an established fact that in every thing on this earth, there is an essence out of which there may come into existence some animal form. Even the iron that rusts may give rise to an insect. Living forms may also be found in the heart of stones. Every kind of corn and every kind of fruit gives rise to insects when it is rotten. When a man dies and is-buried in the earth, his body soon becomes full of insects. There is a kind of fruit called golar (wild fig) in which no insects are to be seen when it is raw, but as it ripens, its substance gives rise to insects, some of which may even take wings and fly away when the fruit is cut. When the egg of a fowl becomes addled, it is found to be teeming with insects. All these examples show that the theory advanced by the Vedas and advocated by Pundit Daya Nand hardly explains the birth of these animals, which can only be fitly described by saying that God brings animals into existence out of non-existence. It is said that souls fall down on vegetables, &c., but there are living organisms even inside those very vegetables. Where do their souls come from?

Unlike the Vedas, the Quran says that the souls are not uncreated but that they come into existence along with the body. This is the truth about the birth of souls which is borne out by established facts and which we cannot but accept. When we say that the soul comes into existence out of non-existence, we do not mean to say that it was nothing before it was created. What we mean to say is that before the soul came into being there was no material out of which man with his own efforts, could draw a soul. It is only the power and wisdom of God which brings the soul into existence out of some matter. It was for this reason that on the Holy Prophet being questioned as to the reality of the soul, God said, • بالروح من الروح من الروح من الروح من الروح من الروح من الروح من الولية وسلاما المنافعة والمنافعة والروح من الروح من العلم المنافعة والمنافعة والمنافعة

1909.)

ry

rth,

nce to

of

e to

in

a

to

ves

fly

nes

ese

and

of

hat

18

ing

neir

not

ody.

out

We

We

ted.

rts,

God

11

ned

iev f its creation; say the soul is created by the command of God, (i.e., it is a mystery of divine power) and you have no knowledge con cerning the soul save a little, (i.e., your knowledge of the soul isonly this much that you can see it being created and no more)."

The law of God pertaining to the creation of the human soul is that when the human mould is gradually developed, there is produced in it a new essence, just as two or more elements being united together acquire a new property which was not possessed by them separately. The bright essence thus engendered in the body is at once kindled, when the wind of divine manifestation blows on it and it pervades the whole body of the foetus in the womb and animates it. It is then that a life is breathed into the body, and that bright essence when kindled by the command of God is called the soul. It is the Word of God and is said to come into existence at His command for the natural power of the female, which causes the body to grow like the web of the spider with the permission of God, has no share in the creation of the soul, which is purely a manifestation of divine power. Though this spiritual fire, called soul, appears out of the body, yet it cannot be produced unless the heavenly zephyr breathes on it. This is the true knowledge of the soul, which is revealed to us by the Holy Quran; and the Vedas, like all other books, are devoid of it. It is thus that the soul is said to come into existence out of nonexistence, but by this we do not mean to say that it is brought into existence out of absolute nothingness, for the whole universe depends on the system of cause and effect.

The objection may be raised that if the soul is created, it should also be subject to death. The answer to this objection is, that it is indeed subject to death. Anything which loses its attributes is said to die. If any drug has lost its properties, it is said to be dead. Similarly, with regard to the soul it is an established fact that under certain circumstances it loses

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

19

me

OW

an

de

eve

fro

sle

rea

kn

sta

me

sle

un

to

in

oth

sin

dea

Ev

sto

on

wh

Do

sle

du

the

by

the

its attributes, nay, it undergoes even greater changes that the body itself. It is when these changes separate the soul from its attributes that it is said to die, for when a thing leaves it essential attributes, it is said to die. It is for this reason that the Holy Quran describes only those souls as living after their departure from this world as have attained the object of their creation, viz., the souls which are characterised by perfect love of God and perfect submission to the Divine Being. All other souls are represented as dead. In short, the death of the soul consists in its being saparated from its attributes. For instance, when a man is subjected to a death at the time of his sleep, his soul also undergoes a simultaneous death, i.e., it loses the attributes which it possessed in the state of wakefulness. In sleep, it no longer possesses the attributes which it possessed when the man was awake and its relinquishing its attributes during sleep may be fitly represented as its death, for death only means the loss of attributes. The word death is often misunderstood. It not only means complete annihilation but also the loss of essential properties or characteristics. When a body dies, it does not become quite extinct, for its dust still exists. Similar is the death of the soul, for it too is deprived of its attributes and properties. As the body ceases to do its work during sleep, similarly the soul of a sleeping person is deprived of the powers which it possessed when the person was awake. For instance, the soul of a living person meets dead person during sleep and does not know that the person is dead. It totally forgets this world as soon as a person goes to sleep. Then it casts off the garb of this world and don's quite a new garb. It remembers nothing of this world, unless it is reminded of it by God. It is completely divested of its own powers and actually enters the house of God. All its movements, words and passions are under the control of the Divine Being, and it is so completely under the power of God that everything which it does, or speaks, or hears, and every move

anuary

at the

from

ves its

n that

their

f their

t love

l other

le soul

stance,

sleep,

es the

s. In

sessed

ibutes

death

often

a but

When

t still

rived

o its

on is

erson

eets a

erson

goes

dons

of its

All its

e Di

I that

nove.

ment that it makes, cannot be said to be proceeding from its own will. On the other hand, it is totally deprived of all will and displays every sign of death. Thus it undergoes a greater death than the body. I wonder at those who do not ponder even over their state of sleep. If the soul was to be exempted from death, it ought to have been exempted from it even in sleep. The state of sleep serves us for a mirror in order to realise the state of death. One who wants to attain a true knowledge respecting the soul should ponder much over the state of sleep. Every secret of death may be discovered by means of sleep. If you will properly ponder over the state of sleep and will consider attentively the way in which the soul undergoes a death during sleep, you will be convinced that the state of death is similar to the state of sleep. So it is wrong to say that the soul after its departure from the body continues in the same condition in which it was in this life. On the other hand, it, by the command of God, is subjected to a death similar to that to which it is subjected during sleep, but that death is much stronger than the death of the soul during sleep. Every attribute of the soul is, then, ground under the millstone of extinction, and that is the death of the soul. Then only those are raised from death, who, while here, did deeds which could give life. No soul has power to remain alive. Does it lie in the power of man to maintain a fast hold, during sleep, of the attributes and knowledge which he possessed during wakefulness? Nay, the moment one closes one's eyes, the state of the soul is completely changed and it is overtaken by a death which upsets its very existence.

ولله يتوفى: God says with reference to the death of the soul التي الله يتوفى على موتها والتي لم تمت في منا مها فيمسك التي قضى عليها الموت ويرسل الاخرى الي اجل مسمى ال في قضى عليها الموت ويرسل الاخرى الي اجل مسمى ال في أ.e., "God takes hold of the souls at the time of their death. They come completely

19

as be

th

tha

SC

ou

it

be

de

w

is

bı dı

ou

u

80

ju

th

ra

w

et

sou

ol

is

tl

M.

80

0

under the control and power of God and lose their will and self-consciousness. They forego the attributes of life and undergo a complete death. And the souls that are not real dead but whose condition bears a close resemblance to dead are the souls of those that go to sleep. In the state of death the soul goes into the hands of God and undergoes a change which renders it unconscious and forgetful of the world. short, both in the state of death and in sleep, the soul is so completly under the control of God that it parts with its will and self-consciousness, which are the signs of life. detains such souls as have been made to undergo real death and sends such souls back to the world for a time as were not subjected to real death. In this there are signs for those that ponder and reflect." This is the translation and explanation of the verses quoted above. These verses show that there is a death for the souls, as there is a death for the body. But the Holy Quran also shows that the souls of the elect of God are recalled from death after some days, some after three days, some after a week, and others after 40 days. This new life of their is a life of extreme bliss, sweetness and enjoyment. It is to attain this life that the righteous servants of God turn to God with all their power and strength and with complete sincerity and devotion. It is to be blessed with this life that they exert themselves to the utmost of their powers to free themselves from the impurities of the worldly life It is to achieve this life that they adopt a bitter life here and bring on themselves death in order to win the pleasure of their Divine Master.

In short, as the foregoing verse shows, there is a death to the soul as there is a death for the body. Though the most secret conditions of the next life are unknown to us in the dark world, yet the state of sleep, no doubt, serves as a specime of the life to come. The death which overtakes the soul in the life is well exemplified in the state of sleep, for we know the

as soon as we close our eyes, all the attributes of our soul become muddled. The state of our wakefulness and every thing connected with it is totally forgotten, and all the knowledge that we possessed while awake is buried in oblivion. The scenes which we see during sleep prove beyond doubt that our soul has been totally changed and has lost all the attributes it possessed during wakefulness. This is a condition which bears a close resemblance to death, nay, it is really a kind of death, and is a conclusive evidence of the fact that the death which overtakes the soul at the time of the death of the body is like the death which overtakes the soul at the time of sleep; but the real death is far greater than the death of the soul during sleep.

We see strange scenes during sleep. Sometimes we see ourselves as children and we forget the fact that we are grown up men and have children and a wife. These scenes which come into existence during sleep conclusively show that the soul loses memory and other attributes. This state may be justly called death.

anuary
vill and
fe and

fe and really death

change id. In l is so will and en God

I death vere not see that anation

But the Hod are 7s, some

re is a

of theirs o attain od with

ity and ey exert mselves

this life elves

ath for e most in this pecime

in the

1909

As t

simi

attri

raise beca

souls to to

the 1

pain

who

the]

بحى

ther

look

char

that

deat

livir

dea this

i e.,

vers

pro

mar

reco

to t

ر ده

Mar

und

cha

it a

of t

of t

the substance of the seed. If we consider the beasts, the birds, and the insects, etc., we come to the conclusion that the attributes of the soul of each animal are according to the substance of the seed. In addition to the verses quoted above, there is another verse which shows that the souls are وخلق كل شي فقد ر ، تقد ير ا (الفرقان) - created. It runs thus i.e., "God is He who has created every thing; (there is nothing outside His creation), and He has placed a limit on (the body, powers, faculties, properties and forms of) each, (so that their limitations may point to a limiter, who is God)." But God Himself is unlimited, therefore we cannot ask respecting Him, who is the limiter of God? The verse quoted above clearly states that every thing that has come into existence has, with all its powers and faculties, been created by God. This teaching is in consonance with the perfect unity of God; for it represents God as the source of all bounties, and according to it there is nothing which is not created by God and is not sustained by Him.

1909.) uary As the body undergoes a death by decomposition and decay, the that g to oted are وخلق hing ody. their God Him, early with hing sents re is l by the rt of that this g is larly at is

s in

very-

larly

کل نشہ

cept

erse.

7 01 eath similarly, the soul undergoes a death when it foregoes its attributes. But those who lose themselves in God are again raised to life, because they attained a union with God, and because their lives were shadows of Divine life. The unclean souls are also given a sense so that they may be subjected to torment, but they are neither among the dead nor among the living, like the man who is suffering from an excruciating pain, when his condition is as bad as death and when the whole earth and heavens grow dark in his eyes. Of these. the Holy Quran says: انه مي يات ربه مجرما فان له جهذم لا يموت i.e., "For him who comes to his Lord as a criminal, there is Hell, where he will neither live nor die." When a man looks into his own-self and considers how his soul undergoes changes in wakefulness and sleep, he will not hesitate to admit that his soul, too, like his body, is subject to change. And death is nothing but a change and loss of attributes. When a living being dies, the body still exists, but we apply the word death to it on account of the change it undergoes. It is to this that God refers when he says و فى انفسكم افلا تبصرون ie., "Do you not look carefully into your ownselves"? This verse means that there are placed in the souls wonderful properties which are not placed in the bodies, and that if a man reflects deeply on the state of his soul, he can soon recognise God. There is also a saying of the Holy Prophet to that effect. He is reported to have said :- من عرف نفسه فقد i.e., "One who recognises his ownself recognises God." Man cannot derive much benefit from the changes which bodies undergo, for physical things soon become a habit. But the changes of the soul, particularly during our exertions to purify it and in visions, are so wonderful that they, as it were reveal the face of God. The spiritual wayfarers, at every stage of their spiritual advancement, feel that the former condition of their souls was, as it were, a state of death, and that in their

earlier stages their souls did not possess the knowledge at light which they have attained in the later stages. Even the cons who learn the worldly sciences realise how immersed in slee body were their souls in childhood, and what a new light dawned the their souls after they made an advancement in learning and seen science.

Referring to the souls, God says قالوا بلي الماء الست بر بكم قالوا بلي "I said to the souls, Am I not your Lord? They responded, Yes! his This verse means that a belief in the existence of God is a de implanted in the nature of souls, and that if a man looks char carefully into his soul, he will recognise God. But when a too, man plunges himself in the darkness of negligence and is mon affected by unholy teachings, he denies the existence of God are who is His creator, and entertains doctrines which are not as the in consonance with what God has impressed on his nature. It uner is apparent that every person bears love for his parents, 80 much so, that some children die after the death of their mothers, So, if the soul of man does not proceed out of the Hand of God and is not created by Him, who is it that has implanted the love of God in its nature, and why is it that as soon as the eyes of man are opened and he casts off his negligence, his heart is attracted towards God and a river of the love of God flows in his breast. This shows that there is some tie between God and the souls which makes them mad in divine love They are so lost in the love of God that they are prepared to sacrifice their all in His path. The truth is, that the tie which unites the souls with the Divine Being is so wonderful that the relations of children with their mothers and fathers are not comparable with it. If, as the Arya Samajists represent, the souls are self-existent, how did this wonderful tie come into existence. Who placed this love, this passion, in the souls This point deserves the deepest consideration and is a key the true knowledge of God.

It is an admitted fact that the human body is subject to

the

in th bein of tl com

be f

as G if it the who argu Wh they Han wor

unc

pro of C others.

f God

ed the

as the

ce, his of God

etween e love

red to

which

at the

re not

nt, the

e into

souls?

key to

ect to

n the constant decay. The old particles of matter composing the n sle body are, every moment, being replaced by new ones. How ned the waste of the body is repaired by new matter may best be ng an seen when a man recovers from a long disease which has decimated his body and has reduced it to a mere skeleton. m | in After recovery, he gradually gains in flesh, until he recovers d, Yes, his original bulk. The body is, thus, every moment, undergoing God is a death and gaining a life. And just as the body undergoes looks changes, similarly the soul also undergoes changes. The soul, when a too, like the body, is undergoing a death and gaining a life every and is moment. The only difference is that the changes of the body of God are apparent and palpable, while those of the soul are hidden are not as the soul itself is hidden. Again, the changes of the soul are ure. It unending. From the Holy Quran it appears that even in paradise the souls will be undergoing changes, but the changes there will nts, so be for the better. The souls will ever be advancing forward in their spiritual journey, every stage of their advancement being so much higher than the preceding stages, that the state of the souls in the latter may be regarded as a state of death compared with their condition in the former.

It is urged as an argument of the eternity of the soul that as God is Eternal, His attributes are likewise eternal, and that if it be supposed that the souls are not eternal, it follows that the attributes of God are also not eternal. The Arya Samajists who advance this argument do not pause to consider that this argument of theirs is not in consonance with their beliefs. When they believe that the souls are not created by God, that they are self-existent like Him from eternity and that the Hand of God has not so much as touched them, what, in the world, have they to do with the attributes of God? They being unconnected with God, an admission of their eternity does not prove any attribute of God. Indeed, it is true that the attributes of God such as creation, providence, etc., are eternal; and conTHE REVIEW OF RELIGIONS.

įı

Z

re

21

tl

C

ti

W

fe

to go so so A si hi ai ol

ra ha pe ha

sidering the eternity of divine attributes, we have to admit the eternity of creation of some kind or other and not the eternity of the creation of one particular kind. This is our belief and such is the teaching of the Holy Quran. We do not know what existed before man was created, but we know that none of the attributes of God has remained unmanifested for ever Considering the endlessness of divine attributes, all that is necessary to admit is that the creation is eternal in kind, no that some particular kind of creation is eternal.

I have said that none of the attributes of God has remained unmanifested for ever. I have modified this statement by using the words, fer ever, because one of the attributes of God is oneness, for His existence does not depend on the existence of any other object. So, there will come a time when God will destroy the whole creation so that He may also prove His attribute of onenesss. Such times there have been before and there will be such times in the future.

uar

the

rnity and what

e o ever

t in

no

ined

sing

l is e of

will

His

and

The Meaning of Sacrifices in Islam.

The Id-ul-Azha (عيد الماضحي) or the day of sacrifices in the Muhammadan religion is observed on the tenth of Zul-Hijjah which fell this year on the 3rd of January. The festival is meant to commemorate a great event in the history of religion, an event which is traced back to the great Patriarch and Prophet, Abraham, who is equally honoured by three of the greatest nations of the world, the Muhammadans, the Christians and the Jews. This memorable event was the abolition of human sacrifices. Among almost all the primitive people we find cases of the father sacrificing his child or a tribe its fellow-tribesman as an act of expiation or penitence. According to the story of Abraham as narrated in the Holy Quran, the great Patriarch saw in a vision that he was sacrificing his only son, Ishmael. Both father and son were willing to make this sacrifice, but with the light of the Divine revelation of which Abraham was the recipient, he saw that the vision had a deeper significance, and that he was not required actually to slaughter his son. That significance was to teach humanity the all-important lesson of self-sacrifice and self-renunciation by perfect obedience to the Divine commandments.

The event, therefore, which is commemorated in the "festival of sacrifices" conveys a threefold lesson. It commemorates in the first place the abolition of the savage custom of human sacrifice, which, however, was not limited only to savage people, by Abraham's action in sacrificing a ram though he had seen in a vision that he was sacrificing his son. second lesson which it conveys is the abolition of piacular or THE REVLEW OF RELIGIONS.

expiatory sacrifices, that is to say, sacrifices of which the object is to reconcile an offended deity by taking away the life of the victim or of some other man or animal in his place. The sacrifice which Abraham made was only in obedience to the Divine commandment and not as an atonement for a sin. Expiatory sacrifices have, instead of uplifting humanity, emboldened it in the transgression of the moral laws, for such transgressions could, according to this belief, be remedied by the sacrifice. The third and the most important lesson of Abraham's action was the revealing of the true meaning of sacrifice which was no more than a symbol for the real sacrifice of oneself. Perfect obedience to the Divine commandments under all circumstances was the great lesson which Abraham taught to his people and posterity by his sacrifice and it is to bring afresh that lesson before the mind that the great event is still commemorated by the Muhammadans.

The materialistic eye fails to discover the spiritual meaning which lies hidden beneath symbols and accordingly it condemns everything as formalism. Though it is true that with the lapse of time the Muhammadans themselves have, to a large extent, forgotten the meaning of the sacrifices made on the day of the Id-ul-Azha and it has gradually come to be looked upon as nothing more than a festival, yet the occasion is still not given to mere eating and drinking or playing and merriment such as we observe in the festivals of other nations. However much we may be sorry for the Muhammadans not realizing the deep meaning which lies hidden under the sacrifices, we cannot but admire the spirit of devotion which Islam has breathed into its followers when we contrast the practice of Muhammadans on their festival day with that of the Christians in the "holy season" of the Christmas which is marked by an excess of jollification hardly consistent with the celebration of the birthday of the "man of sorrows." The spirit in which the "holy

Chi dot in t mee rem

190

mag dou dan hav whi the vers inju 0 5 منكم منين "(W feed as th to yo reac that you tidir

> thing flesh reacl make told

anim

et

0

θ

θ

1.

e

8

Christmas" is celebrated is well illustrated in the little anecdote left by Thomas Carlyle that during his walk one evening in the neighbourhood of his residence, he was astonished at meeting an unusually large number of drunkards until he remembered that it was a Christmas evening and that these people were celebrating the birth-day of their Redeemer.

This, however, is not a matter of satisfaction for Muhammadans. The charge of "formalism" against Islam is, no doubt, based to a large extent upon the fact that the Muhammadans, while adhering strictly to external forms and observances, have become almost wholly foreign to the spirit and significance which lies beneath these symbols and thus they have retained the form without any life and vitality in it. The following verses of the Holy Quran will make clear the object which the injunction of sacrifice in Islam was meant to serve :- اهناه المالة واطعَموا القانع والمعتر كذلك سخر نهالكم لعلكم تشكرون لن يذاك (لله لحو مها ولا دمائه ها ولكن يناله (لتقوى منكم كذ لك سخر ها لكم لتكبر و (الله على ما هد يكم و بشر المحسنين "(When you have sacrificed the camels) then eat of them and feed with their flesh the needy, those who ask humbly as well as those who ask not. Thus have We subjected these animals to you that you may be thankful. By no means can their flesh reach God, neither their blood, but it is your righteousness that reaches Him. Thus has He subjected them to you that you may magnify God for His guidance, and announce glad tidings to the doers of good" (22: 37, 38).

These verses make it clear that sacrifice in Islam has nothing to do with expiation. It is plainly taught here that the flesh or blood of the animals sacrificed does not and cannot reach God, but that it is only the spirit of righteousness in making the sacrifice that God accepts. As for the flesh, we are told that it should be eaten by the person who sacrifices the animal and out of it he should also feed the poor. In these

tl

fo

al

ar

st

is

se

ac

fic

m

In

arı

the

ve

dr

say

of

an

WO

car

fici

the

the

wh

phe

his

whe

is t

the

for

all

and

few words are rejected all the ancient superstitions associated with sacrifices, as, for instance, in some cases the blood of the victim was applied to the horns of the altar as if it was blood which reached God or the particular god or gods of the people, and the carcase of the victim was buried or cast into the sea or burned not on the altar, but outside the city; and in others the sacrificial flesh was the gift accepted by the deity and assigned to the priests. These superstitious beliefs were rejected by Islam as well as the idea that the sacrifice of an animal could serve as an atonement for sins. The only thing that, according to the Holy Quran, God accepted in the sacrifice of animals was the righteousness of the heart.

We have now to see in what way is righteousness of heart connected with the sacrifices on a particular day. It has already been stated that the sacrifices on the Id-ul-Azha are in commemoration of Abraham's submission to the Divine commandment. The sacrifice of an animal on the tenth of Zul-Hijjah is in the first place an injunction for those who perform the pilgrimage at Mecca and it is afterwards extended to other Muhammadans living anywhere in the world who can afford to buy and sacrifice an animal. To find the meaning which lies under this symbol, therefore, we must consider the sacrifice as it was originally enjoined in connection with the pilgrimage, as is clear from the treatment of this subject in the Holy Quran in the chapter entitled the "Pilgrimage." The pilgrimage to Mecca represents in the holy religion of Islam the last stage of spiritual advancement. In performing the pilgrimage, the spiritual wayfarer shows that he has severed all his lower connections for the attainment of the great object of his life. with his body he makes a circuit round the Divine temple on this earth, his heart hovers about the Divine temple on heavens of which the earthly temple is an emblem. The pilgrim sacrifices all his interests for the love of God, but this does not mark

ary

ted

of

it

abo

or

he

us

he

ns.

ed

art

dy

n-

d-

ah

he

er

to

es

as

as

ın

to

of

18

n-

n

ıs

k

the end of his sacrifice. He is willing to sacrifice his very life for the sake of his Master and as token of this he sacrifices an animal, like the great Patriarch Abraham. The sacrifice of an animal after the pilgrimage is thus the final step in this last stage of spiritual advancement and it shows that the believer is not only willing to sacrifice all his interests, but also his very self in the way of God to attain the highest stage of spiritual advancement.

The verses that follow the two verses relating to the sacrifice of animals quoted above will afford the reader further testimony as to the true significance of the sacrifice of animals. Immediately after the injunction relating to the sacrifice of animals we read: "A sanction is given to those against whom arms have been taken up (by the unbelievers) to fight against their enemies, because they have been oppressed much, and verily God is well able to succour them-Those who have been driven forth from their homes wrongfully, only because they say 'Our Lord is God.' And if God had not repelled the excesses of some men by others, cloisters and churches and synagogues and mosques wherein the name of God is ever commemorated would surely have been destroyed. And him who helps the cause of God, will surely God help" (22:40, 41). To a superficial reader these verses would appear to be unconnected with the subject of sacrifices, but there is a deep connection between the two subjects, and this connection will also explain the reason why verses revealed during the early years of the Holy Prophet's life at Medina were placed in a chapter revealed during his closing years and at the particular place in that chapter where we now find them. The subject treated in these verses is the permission given to the Muhammadans to fight against the unbelievers who had already taken up arms against them for the extirpation of Islam. The Muhammadans had suffered all kinds of persecutions at the hands of the unbelieving Arabs, and for the sake of their religion they had been compelled to

1

ir

m

re

th

ex

ha

on

to

80

OW

at

for

at

of

a

lox

sal

sac

it s

tua

tion

be

life

fly from their homes. They had given up all their connections, left their friends and relations, their houses and properties, and thus sacrificed their dearest interests in the way of God. But the enemy had now determined to cut them off with the sword and to meet the new position into which they were thrown they had to fight against their enemies and thus to sacrifice their very lives. It is for this reason that the subject of fighting against the enemy is introduced immediately after the injunctions relating to sacrifices. The sacrifice of an animal after the pilgrimage was really a symbol, and the significance which it conveyed was that the man should be prepared to sacrifice his very self in the way of God, and this makes clear the relation between the verses relating to sacrifices and the verses relating to the permission for fighting. Those who deny that the arrangement of the verses of the Quran follows any order should ponder over this.

It will thus be seen that the great lesson which Islam means to teach by the sacrifice of animals on the 'Id day is the lesson of self-sacrifice and self-abnegation. In the traditions of the Holy Prophet, we are further told that the animal sacrificed should be free from every blemish that mars its beauty and should be in sound health. These directions are not without their meaning in the spiritual reality underlying sacrifice. They teach us that the sacrifice of interests or the sacrifice of self that we make should also be free from all defects, flaws and imperfections, from everything that mars its beauty, completeness or perfection. Thus the whole subject of the sacrifice of animals has a deep spiritual meaning, and the external act of sacrifice is only a symbol of the inner significance which is the true and real object of the institution.

Those who charge Islam with formalism forget that spiritual realities cannot exist without being clothed in an external form. As it is true that external forms having no spirituality

ıs, es, od. he re to ect er al ce to ear he ny ny am he ons riıty cut ce. of WS m. ice act

is

rinal ity

ry

in them are like a body without life, it is also a fact that there must be some external form for the significance of spiritual realities, without which they would be like a soul without a body. As it is in the combination of the body and the soul that physical life exists, so it is in the combination of the external form and the spiritual reality that the spiritual life has its existence. Just as our moral and spiritual qualities can only be displayed in actions, it is from actions that we are led to great moral and spiritual qualities. And again, nothing can so impress the mind with the noble idea of the sacrifice of our ownselves as the actual scene of an animal being sacrificed at our bidding. A man who considers the sacrifice of a lower for the benefit of a higher life to be a cruelty may be shocked at this, but such a man should transport himself from this world of realities to some other world where such sacrifices are not a common and daily sight. As we find the world, we see lower objects and lower life daily and hourly sacrificed for the sake of higher objects and higher life, and accordingly the sacrifice of an animal cannot be objected to in such a world if it serves a higher purpose, the purpose of the moral and spiritual elevation of a higher life. To make any reasonable objection against the practice of sacrifice in Islam, it must first be shown that this world can exist without the sacrifice of lower life for higher life.

19

W

th dis ha

the

do

An Unparalleled Disaster.

The earthquake which has just wiped out of existence the towns of Messina and Reggio de Calabria is, as a note in the Pioneer says, "an unparalleled one, and as it has no precedent in magnitude, neither it is likely to have any sequel." Sicily and the province of Calabria in the south of Italy which are the scenes of the present devastation have a long record of earthquake disasters beginning with the twelfth century. The greatest earthquake before the terrible upheaval of the 28th December last was that of September, 1693, at which, it is estimated, more than 100,000 souls were lost. The last severe shock in Calabria before the present one occurred on the 8th September, 1905, when many towns and villages were destroyed and several thousands perished.

The terrible upheaval of 28th December, however, breaks all record, and history does not present another such scene of devastation. The latest estimate of those lost in the Messina earthquake exceeds the appalling figure of 200,000. ancient town of Messina went to sweet sleep with a population of 150,000, but when it woke, it had not more than 10,000 halfnaked people running wildly through its streets amid toppling houses. The coast-town of Reggio de Calabria had only four thousand left out of a total of 45,000 inhabitants. awful scene of devastation was witnessed in the villages along the whole coast-line in the straits of Messina. part of Reggio de Calabria is said to have disappeared altogether. According to the telegraphic summaries, "the centre of the town subsided to sea level and was inundated by huge waves, only a few villas on the highest point remaining standing." At Messina, the shocks were of frightful intensity, and a monstrous

evi ter nu tho am sia out and Mes law tale The wav exp relie fron and

the i

thro

fello

univ

ry

the

in no

1."

ich

of

he

th

is

ere

3th

red

lks

of

na 'he

on

lf-

ng

ur

ne

ng rer

er.

VD

At

us

wave thirty feet high overwhelmed the seaward district for three hundred yards, drowning many people. To these terrible disasters was added the terror of fire, and the half-naked and half-starved people who had escaped the clinch of death had the measure of their disasters completed by rain which came down in torrents soon afterwards.

This terrible calamity has brought both the good and the evil sides of the human nature into play. Amid the scenes of the terrible ruins of Messina and Reggio de Calabria, amid the numberless dead bodies lying on everyside, amid the groans of those dying in the ruins or being burned to death in the fire. amid the unspeakable anguish and cries of woe of the naked and starving survivors, there were ruffians who started pillaging without being affected in the least by all those awful scenes of suffering and devastation around them. Wholesale plundering began in Messina and this necessitated the proclamation of the martial law. But it is the better side of the human nature that the tale of the disaster has brought into action far more extensively. The overwhelming grief of the people of Italy has aroused a wave of sympathy in all hearts throughout the world, to which expression has been given by the raising of subscription for the relief of the sufferers. Those who could assist in rescuing people from the mass of the earthquake ruins worked heroically day and night. Differences of creed, colour and race have all been thrown into the back ground for a while, and sympathy and fellow-feeling, the noblest inheritance of human nature, have universally been called into action.

The unprecedented disaster that has befallen humanity in the Messina earthquake was foretold by one who claimed to be the recipient of Divine revelation, more than three years ago, and while the Atheist thinks that the suffering to humanity brought about by this stupendous calamity is inconsistent with

19

wh

No

hea

bro

OI

isla

citi

by 1

be '

the

by o

And

repi

the

has

they

Lot's

Secon

the Lordship of a loving and merciful God, the prophecy alluded to here affords such a conclusive proof of the existence of God as even an Atheist cannot find fault with. It was first in April, 1905, that the Promised Messiah announced the prophecy of an unparalleled upheaval of the earth: "I do not know when this will happen, whether in a few days or weeks or after months or years. But the disaster would certainly, sooner or later, overtake the world and it would be more terrible in its effects than what the world has hitherto seen. An extremely terrible disaster it would be." (The Review of Religions, Vol. IV, page 160). The same prophecy was again published by him in his "Will" in December, 1905, which was published in January, 1906, in this paper, and which was quoted and commented upon in foreign press. In this connection we quoted the Newzealand Herald and the Auckland Weekly in the July issue in the same year. But this prophecy was published in plainer and more forcible words by the Promised Messiah in one of his works in Urdu, which we quoted in the October number of 1906 under the heading "A Prophecy that all mens should know." spoke the Prophet whose word the unparalleled earthquake in Italy has so clearly fulfilled :-

"Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain, then, that as earthquakes have come in America, Europe and Asia in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction wrought by them would resemble the destruction of the Judgment Day. Death will make such havoc that streams of blood would flow. In fact, so great would be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and present such scenes of devastation that one would think they had never been inhabited. The days are near, nay, they are at the door,

when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God Thou, O Europe, art not safe, nor thou, O Asia, and ye that dwell in islands, no self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin."

Mark, how clearly the picture of the devastation wrought by the earthquake has been drawn by the seer. There was to be "an unparalleled scene of devastation," Such "destruction as the world had not witnessed before." It was to be accompanied by other calamities from heaven, as rain, and from earth, as fire. And it has come in a country where the authority of the representative of "the self-made deity" is supreme. And it is the dwellers in an island that have suffered most. And all this has taken place, because the hearts of men are hardened and they have forsaken God. About India, the same prophecy adds: "The days of Noah will be before your eyes and the scene of Lot's earth you will see with your own eyes." The first part of this prophecy has seen its fulfilment in Hyderabad, and the second yet awaits fufilment.

hen ths ter.

ecy

ary

ded

Pog

in

ects ible age his

906. in and ıme

ore s in der hus

e in

t-as

orderse tion the

of any

een loor,

nes

A Strange Story of Jesus' Second Visit on Earth.

Any nonsense can pass for a reliable Muslim tradition in the mouth of Christian narrators. It was not only in the middle ages that any absurd story could be believed as a piece of reliable Muslim history. It happens sometimes even now. A Turkish legend, evidently made in the latter half of the last century, is described by Captain F. W. Von Herbert in the October number of the Hibbert Journal as "The Moslem Tradition of Jesus' Second Visit on Earth." The legend speaks of railway and even motor car, the former devilish procession, "a succession of iron chariots of ugly shape and colour; in front of the long clanging line, a shrieking, fire-spitting, smoke-vomitting black monster;" and the latter as "an evil screeching iron monster which rushed through the streets at lightning speed, at whose people fled in dismay, taking shelter in doorways, covering their faces terror-stricken." Evidently, therefore, the legend is of modern growth, but Captain Von Herbert thinks that the original story dates from the thirteenth century and that the Turks owe it to the Seljuks. In no case can it be described as "the Moslem Tradition of Jesus' Second Visit." According to this legend, Jesus first goes to Germany, then to Russia, then to France, then to England, then to America and South Africa, and everywhere he is disgusted with the "devilish" inventions of the modern times, and the people whom he hardly recognises as humanity. Tired of wandering, he takes rest on the shores of the Lake of Tuhariyeh, at the foot of that hill from the slope of which he had, nineteen centuries before, preached his message of faith and love and hope to a wondering multitude."

ry

in dle of A ast

nd a gly a ; "

em

ch nd the

nks nd be

t."
to

nd sh" dly

est nill re,

ng

India's Hood Unveiled! Occult Mysteries Revealed!!

A Correspondence Course in Occult Sciences.

The KALPAKA—A Magazine of Knowledge—Devoted to Science, Psychology, Philosophy, Metaphysics, Occultism, &c. India, Rs. 3 per annum, post free.

THE LATENT LIGHT CULTURE,

Tinnevelly Bridge, S. India.

THE REVIEW OF RELIGIONS.

->>

THE REVIEW OF RELIGIONS is published on the 20th of each month and undertakes to refute all objections against Islam. It deals with important religious questions and offers a fair and impartial review of the prominent religions of the world. It is issued in English as well as Urdu.

Rates of Subscriptions.

Annual Subscription for India Rs. 4 (Urdu, Rs. 2)

" " other countries, 6s.

Single Copy 6 annas or 6d

Specimen Copy, 4 annas (Urdu, 2 annas.)
All communications should be addressed to

"Review of Religions,"

Qadian, District Guraaspur, India.

TI

SF

Printed at the Artistic Printing Works, Lahore, by M. Baksey & Sons, and Published by the Sadr Anjumer i-Ahmadiyya, Qadian.

Registered No. L. 303

Vol. VIII.

De.

ics.

lia.

20th inst rs a the

2.)

6d

y

10-No. 2.

THE REVIEW OF RELIGIONS

FEBRUARY 1909.

CONTENTS.	I	Pages.
TRUE STORY OF THE CRUCIFIXION		49
THE SPREAD OF ISLAM		73
SHORT NOTES	•••	93
A Convention of Religions in India	93	
THE HISTORIC JESUS AND CHRIST IDEAL	94	

QADIAN,

DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription, Rs. 4. - Single Copy, As. 6.

T

Vo

Indo give base of Jo brot of th

it in

Grece found prese — in troy missi

Latin found

transl was fo

THE REVIEW OF RELIGIONS.

Vol. VIII.]

FEBRUARY, 1909.

[No. 2.

بسم الله الرحمن الرحيم نحمه او نصلى على رسوله الكريم

True Story of the Crucifixion.

"The Crucifixion by an Eye-witness," published by the Indo-American Book Co., Chicago, in the year 1907, claims to give the true story of the crucifixion, which purports to be based upon a letter written seven years after the crucifixion of Jesus Christ by one of his personal friends to an Essene brother in Alexandria. The following story of the discovery of the antique document is given by the translator who rendered it into English and who is said to have been a German:—

"A member of the Abyssinian Mercantile Company discovered in Alexandria an ancient house, formerly occupied by Grecian friars, in whose library—to oblivion abandoned—was found an old parchment. A French literate, accidentally present, at once commenced deciphering it; but a missionary,—in the ardor of fanatical orthodoxy, tried by all means to destroy the antique document. But the efforts of the Jesuit missionary do not seem to have been successful, as a copy of the Latin original was written, which copy, through the Freemasons, found its way into Germany."

We are further told in the preface written by the German translator of this Latin copy that the house where the parchment was found has been proved from the archeological discoveries

to have been owned and occupied by the Order of Essenes, but the document found "was the only remains of literature from the once well-filled library of this scientific and religious order. The original copy is said to have come into the possession of the modern institution of Freemasons through the interference of certain Abyssinian merchants and Pythagorical and that copy is still said to be in existence in the possession of a Freemasonry Society in Germany. The English translation of the original Latin copy was thus, it is stated, made by a German and it was published in America in 1873. But the book, we are told, was suppressed immediately after its publication. "The plates were destoyed, and it was supposed that all the published copies of the book were likewise disposed of." But one copy remained safe in the hands of a Freemason in the states of Messachusetts, and was accidentally discovered by his daughter who sent it to the editor of the present work.

This gentleman tells us that he immediately started an enquiry to ascertain if any other copy could be found. An inquiry was also made if the official copies of the book could be found on file in the Congressional Library. But no other copy was found, not even the official copies deposited with the Librarian of Congress in compliance with the law of copyrights.

The statements made are of such a nature that they cannot be verified by any means, and accordingly we have nothing but the word of the editor or the author for their accuracy. And even if these statements may be assumed to be true, the genuineness of the original document would still need some proof. Being unable to enter into any discussion upon the truth of the story or the genuineness of the original document, we shall be content with giving the story of the crucifixion of Jesus Christ as it is narrated in this book. But though we cannot adduce any positive proof in support of the genuineness of the

docustor; self-proo alleg narr cruc but incid have write of t

prese Gosp writt but fo fixion comp a case but th unrel comp were Jesus is reje so als and tl conclu the or only is and th

and in

1909.)

ary

but

'om

r."

of

nce

ies.

of

ion

the its

sed

sed

son ed

k.

\n

er

he

y-

ot

ng y.

he

of.

10 ıll

ot

document on which this story is based, the facts narrated in the story are so clear, cogent and lifelike and so free from the self-contradictions of the Gospel stories that in the absence of all proof as to the genuineness of the document on which they are alleged to be based, they carry a weight of which the Gospel narratives are quite destitute. The Gospel story of the crucifixion of Jesus Christ is not in the main contradicted, but much of the mystery that hangs about many of these incidents is cleared away and where the writers of the Gospels have made superstition the basis of their narratives, the Essene writer gives rational explanations, and thus by making much of the supernatural disappear from the story of Jesus' life makes it more credible.

The post-crucifixion appearances of Jesus have always presented one of the hardest problems for the students of the Gospels. The believer of course believes in everything that is written without questioning its possibility or its reasonableness, but for the real student the appearance of Jesus after crucifixion is a hard nut to crack. Higher criticism has been compelled to reject most of the Gospel statements to make out a case of the subjectivity of Jesus' appearances to his disciples, but this solution of the question leaves the Gospels as absolutely unreliable documents, and in fact these critics have been compelled to ask the question, "whether any credible elements were to be found in the Gospels at all." The whole account of Jesus' appearance in Jerusalem to the women and to his disciples is rejected as false by the upholders of the subjective theory, so also the statement that Jesus was touched and that he ate, and the statement as to the empty sepulchre. There are two conclusions that have been drawn from the Gospel narrative, the one that Jesus died upon the cross and in that case it was only in vision that he appeared to any one after the crucifixion, and the other, that his post-crucifixion appearances were real and in that case he did not die upon the cross. Of these the

former which is adopted by the higher critics involves the rejection of the most essential part of the Gospel narrative as unreliable and according to it the Gospel writers invented long episodes without any foundation at all, while according to the latter, which forms the groundwork of the "Crucifixion by an Eyewitness," the whole account of the post-crucifixion appearances of Jesus remains essentially true and the only thing we are required to presume is that Jesus was taken to be dead, while only in a state of utter unconsciousness, and even this presumption has sufficient evidence in its favour in the Gospels.

The following circumstances related in the Gospels show that it was more probable that Jesus was in a state of unconsciousness but alive than that he actually died on the cross, (1). Jesus prophetically likens his own fate to that of prophet Jonah whom the Bible represents as having been devoured alive by a whale, thus indicating that though he would be taken for a dead man as was Jonah, but he would be actually living. (2). Jesus remained on the cross only for a few hours, but death by crucifixion was always tardy. The real causes that brought about death in the case of crucifixion were hunger and thirst or the convulsions produced by the peculiar position of the body. None of these causes could, however, have terminated life within a few hours, and this conclusion is supported by the fact that the two thieves crucified along with Jesus were alive when taken down and their death was made certain by the breaking of bobes. (3). Jesus was spared the torture of breaking the bones which was resorted to in the case of criminals who did not remain on the cross for a sufficiently long time. (4). The side of Jesus being pierced, blood rushed out, and this was a certain sign of life. (5). Even Pilate did not believe that Jesus could have died within such a short interval on the cross (Mark 15: 44). (6). Jesus was not buried like the other culprits, but he was taken in charge by a wealthy disciple who

of J real on t from 20: hand

two

all th

and

190

lavi

put

from
and to
but I
Gosp
and i
admit
suppl
to san
thoug
which
was a
justifi
such a
off ar
part o

repres Jesus to a

7

uary

the

e as long

the

y an ear-

We

ead.

this

pels.

how

un-

ross. phet

red ken

ing.

but

that

ther

liar

ave

vith

ade

ture

mi-

me. this eve

the

her

who

lavished care on him, and instead of burying him under ground put him in a spacious sepulchre hewn in the side of a rock.

Then there are circumstances which show the movements of Jesus after his supposed death on the cross to be those of a real and living human being. (1). When the tomb was seen on the third day, the stone was found to have been removed from its mouth. (2). He disguised himself as a gardener (John 20:15). (3). He invited one of his disciples to thrust his hand in his wound. (4). He felt hunger and ate with his disciples. (5). He undertook a long journey to Galilee with two of his disciples walking side by side with him. (6). all the post-crucifixion appearances Jesus is found concealing and hiding himself as if he feared being discovered.

Paul himself seems to have believed that Jesus was saved from death on the cross. He was no doubt willing to suffer and therefore could be spoken of as having actually suffered, but his being saved from death was not his own act. Gospels speak of the prayer of Jesus the night before his arrest and in Heb. 5: 7 the acceptance of this prayer of Jesus is admitted in clear words: "When he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared." And though he was actually saved, yet so hard was the trial through which he passed and so death-like the condition from which he was saved that his disciples probably considered themselves justified in speaking of his having risen from the dead. Or such expressions may have been adopted intentionally to ward off any possible formal investigation into the matter on the

The Essene whose letter is alleged to have been discovered represents himself as an eye-witness of the crucifiixion of Jesus Christ. The letter purports to have been written in reply to a letter from the Essene brotherhood at Alexandria.

190

Essenes were a monastic order among the Jews, and it is genen ally believed that they were confined to Palestine. If the were true, the story of a letter to the Essene brotherhood Alexandria would have to be discredited, but there seem to be no reason for limiting the Brotherhood to the confine of Palestine. The existence of the order goes back at least to the second century before Christ, and Josephus fire mentions them in Maccabean times. It is not credible that during these two centuries the Order had not been able to establish itself outside Palestine. The essential characteristic of Essenism was a strong yearning after purity of heart and holiness, and this tendency was very general at the time as the result of a revolt against Pharisaism. It, therefore, seems likely that the Order had its branches far and distant among the It has even been inferred from certain references in the Epistles of Paul that members of the Order were to be found in Colossae and Rome. The Egyptian Therapeuts are also considered an Alexandrian variety of Essenes though the Encyclopaedia Biblica emphatically denies the truth of this assertion. At any rate there is no positive proof that there was no Essene order at Alexandria.

The letter begins by confirming the truth of the news which his li the Alexandrian Brotherhood had heard, viz., that Jesus was? member of the Essene order into which he had been admitted along with John the Baptist in early manhood. It is not only assist here that Jesus and John have been claimed for Essenism, for broth many of the characteristics displayed by these two prophets the w bear a strong resemblance to the peculiar tenets of the Essenes. The Essenes were true communists. There was no private property among them, and whatever was earned by any member But of the Brotherhood was put into the common treasury, out of into a which the common expenses of all the members were defrayed and the The notions of Jesus on the question of private property

appi wish prop prin and laid holis perk with relat did : is c Esse Jeho of th pract is the that

the F state from

supp

repre and r

sect a

approached the same ideal, and he also required those who wished to enter into the Kingdom of Heaven to sell their properties and to put the proceeds into the common purse. The principal article in the Essene faith was love to God and man, and in the Fatherhood of God and brotherhood of man Jesus laid stress upon the same principle. The attainment of the holiness of heart was the chief aim of the Essenes and it was perhaps due to the notion that sexual intercourse was inconsistent with holiness that they abstained from entering into marital relations. As represented in the Gospels, Jesus and John also did not marry and here too the influence of the Essene teaching is clearly seen. "At their meals," we are told, "they (the Essenes) broke the bread and passed the cup, and worshipped Jehovah," and in this respect too Jesus shows his acceptance of the Essene doctrines. Baptism is also said to have been practised by them. But as against all these similarities there is the fact that the Essenes laid such stress upon external purity that they avoided even the degree of impurity which was supposed to result from contact with a novice, while Jesus is represented in the Gospels as eating and drinking with sinners and not even avoiding contact with women of bad fame. But the Essene writer does not seem to believe in the truth of such statements as most of the disciples of Jesus "heard the story of which his life and death only through tradition, as it has been told from man to man."

It is claimed that Jesus was saved from death by the secret assistance and protection which he received from the Essene m, for brotherhood unknown even to his disciples among whom were ophets the writers of the Gospels, as the secrets of the holy brotherhood were not disclosed to any but those who were initiated into the sect and having taken the vow proved themselves true to it. ember But as it was a principle of the Essenes not to get involved out of into any quarrels and to live at perfect peace with their rulers rayed and their neighbours, "therefore, we have acted quietly and

genen

bruan

If this lood at seem onfine

at leas: s fire e that ble to

ceristic

rt and as the likely

ng the ices in to be ts are

h the f this there

mitted

190

crim

befo unco

knov

he w

of se

of w

put i

with

circul

hands

pierce

scorch

cross, custor

the sc

down priest,

who h

earth a

discipl

gotha,

secretly, and have suffered the law to run its course; at the same time we secretly aided and assisted our friend in ways which did not infringe the law and our rules." It is further claime that it was the Essene brotherhood that assisted and protected Joseph in his flight to Egypt, and that he was under the influence of Essene teachings to such a degree that he had implanted the in the mind of Jesus in his very childhood.

The formal initiation of Jesus and John into the Essen brotherhood is described in detail. They vowed indifference to the things of this world as well as obedience and secrecy, and were then, in obedience to custom, "conducted into the lone, cavern where, for three days and three nights, they were subject to self-examination and trial." After going through all the initial stages, Jesus chose to go forth preaching and healing while John chose to become a "Therapeut" or elder, for, we are told, the rules of the Order permitted the member "to remain with the brotherhood in secret labour and fellowship, or to go out into the world to teach or heal." To begin work in the line of life which Jesus had chosen, he went back to Nazareth. "Here he proved gloriously his virtue, and fulfilled his vow to the Order. His friend Lazarus had a sister Mary, who loved Jesus; and he, in his heart, returned her love. But, according to the rules of our Order, an Eessene is not allowed to take Jesus v unto himself a wife, after his own desire, lest the sacred work him a s be thereby retarded. And so it was that Jesus overcame hi thirst. love for this woman by his dutiful devotion to unselfish service of the Brotherhood. But the struggle was hard, and at the hour of their parting both Jesus and Mary wept bitterly." Jesus s

rumblin The story of the crucifixion is then described. Jesus and and suc the two thieves who were sentenced to be crucified along with they the him were taken in a procession, bearing their own crosses, toagainst the place of execution, Golgotha. The cross meant for Jesus washeaven erected between those for the two thieves as indicating that his a right scene.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

before nailing them to the cross with the object of making them

unconscious, but Jesus refused to drink it as he had come to

know from the Essenes that it was an intoricating liquor, and

he would not die as a drunkard for his faith and mar his act

1909.) crime was the greatest. The soldiers gave the culprits a drink

at the s which claimed otectel/

ebruar

fluence d these

Essen ference y, and lonely ubject

ll the ealing or, we

emain to go in the

loved disciples and the elders of the Essene Order remained on Golording gotha, the Brotherhood having close by a place of their meeting,

Jesus was now parched with thirst and a Roman soldier offered work him a sponge dipped in vinegar with which he quenched his rvice

t the

of self-sacrifice by making himself impure with the drinking of wine. Jesus was then placed on the short stake which is put in front of the cross, and there his arms and legs were tied with strong cords so tightly that they did not allow the free circulation of blood. Iron nails were then driven through his hands but none through his feet, for it was not the custom to pierce the feet. And while Jesus hung thus exposed to the scorching heat of the sun and to the exquisite tortures of the cross, the soldiers took possession of his clothes according to the custom, while the Jewish priests who had come there to witness the scene of their sinful vengeance derided him as he bowed down his head with grief and pain. Caiaphus, the Jewish high priest, also made his appearance to mock "the Son of God" areth, who hung on the cross. Then a darkness descended over the earth and most of the people returned to Jerusalem, but Jesus'

As the night approached, the pain and anguish from which Jesus suffered became unbearable and as he uttered a groan a rumbling sound was heard such as precedes an earthquake, and and such of the Jews as still remained became frightened for with they thought that the powers of nature were being turned s, toagainst them and that the spirits that dwelt between earth and washeaven were going to punish the people on account of the evil done t histo a righteous man of God, and they hastily departed from the scene. Soon the earth began to shake and a terrible earthquake

followed before which even the thick walls of the temp gave way and even the rocks burst asunder, many of sepulchres hewn in the side of the rocks thus bursting ope It is probably on this natural circumstance that the superstition Gospel story of the dead coming out of their graves is based But these terrible shakings and awful rumbling sounds were brought about just at a time when they could be easily connecte with the sufferings of Jesus, and as the Jews were frightene at the supernatural occurrences, the Roman Centurian was also terrified and he prayed to his heathen gods, believing that the calamities had been brought about by the displeasure of the gods at the injustice done to a righteous man. The immediate effect of the great shaking was that only the disciples at issue friends of Jesus and the elders of the Essene Order who by an ordinary place of meeting close by remained there while a else had departed.

As Jesus uttered the groan, it was thought that he gar up the ghost. The news immediately reached the Esset Brotherhood in the garden not far from Calvary, and two the members, Joseph of Arimathea and Nicodemus, immediately repaired to the place of execution wondering how Jesus coul die within less than seven hours. Joseph of Arimathea was rich Jew, and secretly a member of the Essene brotherhoo though he did not appear to belong to any particular part He was a wise man and a member of the council and was mu esteemed both by the people and the government. His frield Nicodemus was a very learned man. He belonged to the highest degree of the Essene brotherhood, and was well-verse in the art of healing, knowing the secrets of the "Therapeuts On hearing that Jesus had given up his ghost on the cross, the immediately came to the place of execution, and examined the body of Jesus, Nicodemus drew Joseph aside and told him that it was yet possible to save the life of Jesus. H orde persuaded Joseph to go immediately to Pilate and obtain b brok

perm bone objec some

was (

abso

Sabb

shou

deat

a sho

1909

Nico to th and t was 1 thou Jesu of Je to sa of th circu they then had s had alrea

exect

him,

Jesu deep

supe

permission to take the body of Jesus without breaking his bones. And they both left at once, Joseph to see Pilate with the object of securing the body of Jesus, and Nicodemus to procure some healing herbs to bring Jesus back to consciousness as he was convinced that Jesus was not dead but only in a state of absolute unconsciousness.

No corpse was allowed to remain on the cross on Sabbath night, and the time had come when those crucified should be taken down and buried. As the Jews knew that of the death of the criminals could not be brought about within such mediate a short time, the Jewish council had already asked Pilate to ples at issue orders to break their bones, and soon after Joseph and who he Nicodemus had left, a messenger arrived bringing Pilate's order hile to the Centurian to take down the corpses, to break their bones and to bury them. At this the friends of Jesus, among whom was the writer of this letter, were greatly dismayed as they thought that before Joseph could bring an order from Pilate, Jesus might be taken down and buried. But among the friends of Jesus, all were not aware that attempts were being made to save his life, this secret being only known to the members of the Essene brotherhood, and what grieved the others was the circumstance that Jesus should find an ignominious burial, for they believed that Jesus was dead. The writer of the letter r part then went to the Centurian and asked the messenger if Pilate s mu had sent him, and being told that it was Pilate's secretary who s frie had sent him with the orders, begged the Centurian, who was already well-disposed towards Jesus and his friends, to stay the ll-verse execution of the orders till the return of Joseph who, he told apeuts him, had gone to Pilate to ask permission to take the body of ss, the Jesus and give it a decent burial. The Centurian who had been as the deeply impressed by the innocence of Jesus on account of the ide an supernatural phenomena which he had just witnessed, gave Bus. H orders to the soldiers, after the bones of the two thieves had been tain b broken with heavy clubs, not to break the bones of Jesus, who,

tem of the

Pebruan

ng ope rstitic/ s based ids were

nnecte ghtene was als

at the

ie gar Esser two o ediatel as coul

was ! herhoo

to the

he thought, was already dead.

By this time, Joseph of Arimathea had done his work and messenger came from Pilate telling the Centurian that Pilate wanted him at once to enquire of him if it was really true that Jesus was already dead, because he knew that death by cruck fixion could not be brought about so soon. To be more sure one of the soldiers pierced the side of Jesus with a spear, and seeing that there were no convulsions, the Centurian concluded that he was actually dead, and he hurriedly went away to make his report to Pilate, without noticing that blood which flowed from the wound where the spear had been pierced. But this circumstance gave renewed assurance of the life of Jesus being saved to such of his friends as were already aware of the secret.

Soon afterwards Joseph and Nicodemus returned in great haste with orders from Pilate that the body of Jesus should be given over to Joseph whose request was granted by the governor on account of the great esteem in which he was held When Nicodemus saw the blood flowing from the wound, his hopes were animated and he was now sure that he could restore Jesus to life. He had already fetched certain herbs useful in restoring consciousness and strength, and he now assured Joseph that Jesus was not dead but warned him and the other Essene brothers not to inform the disciples of Jesus of this, lest being unable to conceal their joy, they might divulge the secret-Nicodemus then made use of the spices and salves which had great healing effect. He spread these on pieces of cloth and wound them about Jesus' body. Then he spread balsam on both nail-pierced hands, but did not close up the wound in Jesus' side because he considered the flow of the blood and water helpful to respiration. This explains the Gospel story in which Jesus is made to show the wound in his side but not the wounds in his hands. The body was now removed from the scene of execution and laid in the sepulchre made in the rocks, which belonged to Joseph.

Jew
who
his
hap
and
serv
of t
with
brin

19

had cont an a with cons

how

of t

dres

take dipp raise hand healt place at or

that if he

gard

ages.
woma

k and Pilate ie that

ebruan

cruci. e sure. er, and cluded

make ed from ircum.

eved to great

ald be v the held. d, his

estore ful in oseph

Essene being ecret.

h had and both

Tesus' water which

ounds ie of which

These circumstances had aroused the suspicions of the Jews, and Caiaphus had sent out his secret spies to ascertain who were the secret friends of Jesus. He sent a number of his armed servants to watch from some hidden place what happened at the sepulchre in which the body of Jesus was laid and to assist them there was the temple guard. Thus the servants of the high priest and the temple guard take the place of the Roman soldiers of the Gospels. Nicodemus conferred with the members of the brotherhood as to the best means of bringing Jesus back to consciousness and it was agreed that one of the members should be sent to watch the grave. This man, dressed in the white robe of the fourth degree, went to the grave by a secret path, and the servants of the high priest who had already been terrified by the shocks of earthquake which continued during the night took the white-robed Essene for an angel and fled. Soon after Joseph and Nicodemus arrived with other members and Jesus who had been restored to consciousness recognised his Essene friends. Joseph told him how he was saved by their efforts from a fainting fit which was taken for death and then made him eat some dates and bread dipped in honey. After being thus refreshed, Jesus was able to raise himself up and became conscious of the wounds in his hands and his side. But the balsam had already shown its healing effect and the bandages were now opened. As the place was not safe, it was thought expedient to remove Jesus at once to the meeting house of the Essene Brotherhood in the garden close by. All this had moved Jesus to such an extent that he considered his escape from death as great a miracle as

Two of the Essene novices were deputed by the Brotherhood to put the grave in order and to remove all traces of the bandages. While working there in the grotto, there came a woman who seeing that the stone had been rolled away from the mouth of the grave showed much fear and went back to

if he had actually risen from the dead.

1

co

of

co

pri

ma

the

wh

son

in

wi

wa

to

mo

up

pre

hir

to

wa

hoo

dir

Jer

uni

the

thr

im

cip

to g

the

Jerusalem in haste. Soon after other women came from Jerusalem and seeing the two white-robed Essenes in the grave imagined them to be angels and fell on their faces before them. men had been instructed how to behave towards friends and they told the women that Jesus had risen and that they should tell his disciples that they would find him in Galilee. As Jerusalem was at this time the centre of a great excitement, Joseph considered it advisable that Jesus' meeting with his friends should not take place there. But Jesus being moved by a great desire to console his friends by his presence among them, and finding himself sufficiently refreshed and strengthened, asked leave of his Essene brothers to go out, and accordingly he was dressed in the Essene working garb in which he appeared as a gardener. Thus dressed he soon walked out to the rock where his grave was. Mary, who was the woman that had come to the grave first of all, was there now again and as she was lamenting that Jesus was not where he had been placed in the sepulchre, Jesus stood behind her, but Mary thought him to be the gardener, as he was dressed in the Essene working garb. But when he spoke to her, she recognised him and longed to embrace him. But as Jesus feared that he might thereby injure his wounds, he moved back and told her not to touch him. And as Mary knelt down before him, Jesus heard the sound of approaching footsteps and he immediately retired behind the garden wall. Thus when Peter and John arrived on the scene, they found nothing but the empty grave.

Though Jesus had walked out only a few paces, his weakness was greatly increased, and Nicodemus and Joseph at once took him back to the house where the former again dressed his wounds. He also gave him a draught and strictly enjoined him not to move for some time. By this time many rumours had spread in the city. The temple guard that had fled at the appearance of the white-robed Essene youth, had, in order to

salem gined two

uary

Jesus' that m in of a Jesus'

But ls by iently thers rking

d he who there vhere

her, essed , she Jesus 10ved

down and when but

kness took his oined

nours the er to conceal the fear displayed by them, circulated strange reports of terrible events that had come to pass and of spirits that had come out of their graves by bursting them open. The high priest fearing that the reports of the miracles might excite the masses in favour of Jesus, gave the guard money for circulating the report that the friends of Jesus had stolen the corpse.

In the meanwhile Jesus had enjoyed a refreshing sleep from which he awoke only towards evening. Being hungry he took some food, and thinking himself sufficiently strengthened, he expressed a desire to go among his disciples to strengthen them in their work. But the members of the Brotherhood pleaded with him to give up this determination as they feared that he was yet too weak and that he might be again seized and put to death. But Jesus said that the voice of God within him was more powerful than the fear of death, and at last prevailed upon his friends to let him go abroad. The elders took certain precautions. They gave him a mantle in which to wrap himself so that he might not be recognised, and sent a novice to follow him and secretly inform the Essene friends on the way. He was told to stop only with the members of the brotherhood and not to travel on the highway. Acting on these directions Jesus started for Emmaus, a short distance from Jerusalem, and discovering two of his disciples travelling on the same road entered into conversation with them. But it was not until they stayed at a house that the two disciples recognised their master and as he did not wish to be known, he passed out through the door unobserved and went to the house of an Essene friend.

The two disciples who had thus come to know of Jesus immediately went back to Jerusalem to inform the other disciples of what they had seen. Jesus also considered it best to go to Jerusalem to re-animate the hopes of his disciples, and the Essene friends gave him a beast to ride upon, and the novice who had been following him now accompained him of his journey. When he reached the city, his disciples had already assembled in an Essene meeting house, and having closed the doors were discussing the possibility of his resurrection. Into this secret council, Jesus found admittance by a particular sign, and the disciples were amazed to see him in their midst But Jesus spoke to them, comforted them and proved to them that he was still a living human being and had really flesh and bones. Then he asked for food and ate of bread, honey and fish which his disciples provided. He told them that he could not stay among them, nor could he disclose to them as to where he was going. From here Jesus was taken on the same animal to the house of an Essene elder, close by Olive Mountain, and the youth who accompained him then went to Joseph and Nicodemus to inform them of what had happened.

A council of the Essene Brotherhood was immediately convened for taking further measures for the protection of Jesus. In this council it was agreed that Jesus should be immediately taken to a quiet valley not far distant from Jutha and the castle of Masseda. Here Jesus had already lived in company of John when the two were admitted into the Essene Brotherhood, and as many members of the Brotherhood lived there, it was considered a safe place for him. remained for seven days, and after that hearing that some of his disciples, especially an apostle named Thomas, doubted that he was really alive and fearing that this might deal a blow to their ardour, Jesus desired to be once more among his disciples, and thus appearing among them he convinced the doubting Thomas by inviting him to see the wound in his side. here he went to the house of Lazarus, and there met his mother and his friends. But while he was there in Bethania, dangers were threatening him. The high-priest had been informed that Jesus had been seen in Jerusalem.

who Bro with Laz

190

had

was thit him

fron

Esse

Bet

ther lived with pead disc oblig

go t

pass

solit

thus

thro Josa

the s

then silen to tr ebruar

him or

alread

sed the

· Into

r sign

midst. them

sh and

ey and could

where

animal

and, and

h and

y con-

Jesus.

diately

nd the

a the

Essene

lived e he

of his

that

ow to

ciples,

bting

From

met

re in

t had

had since Jesus' crucifixion been thinking of implicating Joseph who was now arrested, and when the news was brought to the Brotherhood, they feared that Jesus had also been arrested with Joseph, for he had not been heard of since he had gone to Lazarus' house. Two members were sent to look for him Bethania, and they were soon able to find him with Lazarus. Tt was now thought safe that he should at once go to Galilee and thither he went, his disciples having gone there even before him in accordance with the directions which they had received from him.

Jesus' meeting with his disciples was arranged by the Essene Brotherhood at the foot of Mount Karmel, because here there was no danger of the enemy as none but the Essenes lived in this out of the way place. Here he thought he could without interference teach his disciples. Several days passed in peace and during this time Jesus continued to teach to his disciples. But the enemy's spies were after him and Jesus was obliged to remove even from here. So he told his disciples to go to Bethabara where he would await them. Thus did he pass his days, being sometimes with his disciples and going into solitude again. The concluding scene of this strange story is thus described :-

"Thereupon he gathered together his disciples, and went, through the city and out of the gate that leads to the valley of Josaphat

"And Jesus led them to the place most dear to him, near the summit of Mount Olive, where can be seen almost the who le of the land of Palestine.

"And the chosen disciples believed that Jesus would lead them to Bethania. But the elders of the Brotherhood had silently come together on the other side of the mountain, ready to travel, waiting with Jesus, as had been agreed upon.

aphus

"And he exhorted his disciples to be of good cheer and firm in their faith.

"Then the elders of the Essene Brotherhood sent word to Jesus that they were waiting, and that it was then already late.

"As the disciples knelt down, their faces bent toward the ground, Jesus rose and hastily went away through the gathering mist. When the disciples rose there stood before them two of our brethren in the white garb of our Brotherhood and they instructed them not to wait for Jesus, as he was gone, whereupon they hastened away down the mountain

"But in the city there was a rumour that Jesus was taken up in a cloud, and had gone to heaven The disciples did not contradict this rumour, inasmuch as it served to strengthen their doctrine, and influenced the people who wanted a miracle in order to believe in him."

Soon after this, about six months after the crucifixion, we find mention of Jesus' death. Genuine or not, the main features of the story are so true that the narratives of the Gospels themselves could not lead any thoughtful person to a different conclusion. It is related in such a manner that many of the apparent contradictions of the different narratives as given in the Gospels disappear at once upon its perusal. But the part relating to the death of Jesus so soon after the crucifixion does not seen to be well-founded for the tomb of Jesus is still to be seen it Cashmere under the name of the tomb of Yusa Asaf or Josaphat. Perhaps his departure from that country was considered as equivalent to his death.

Ve num in

19

or

Hin

puni men mea

origiform with desir the v was c Mari Ahma itself, to the the hide have l

he did

1909.)

bruary

Transmigration of Souls.

Dr. L. P. Varma sends us a criticism of the article "The Vedic God and Metempsychosis" appearing in our December number. The chief objections of Mr. Varma against the article in question are three :--

- (1). That the conception that God cannot create new souls or new matter is not based on Vedic laws, but that it is the creation of the imagination of the writer.
- That the doctrine of temporary salvation is not a Hindu doctrine.
- (3). That according to the Vedas, if a man is truly repentant, his sins are either entirely forgiven or they are punished very lightly, and that the law of the necessary punishment of sins as indicated in the doctrine of transmigration is meant only for reprobate sinners.

We would have gladly printed Mr. Varma's criticism in original, but we think it was not meant for publication in this form. Mr. Varma blames us for having published the article without consulting any authority on the Hindu religion and he desires us to quote the Vedic text or any other text on which the views expressed in the article are based. Now that article was only an English translation of a portion of the Chashma-i-Marifat, the last published work of the late Mirza Ghulam Ahmad Sahib of Kadian, as already indicated in the article itself, and we assure Mr. Varma that the author gave expression to these views in any but a carping or cavilling spirit. He had the highest respect for the Vedas, and he even believed them to have been revealed by God for the guidance of the Hindus, though he did not consider them to be free from alterations or interpola-In his "Message of Peace" which was written within a

r and

rd to late. d the

nering WO of they eupon

taken ciples ed to anted

i, we tures ospels ferent f the

in the lating seen en ir

af or s confortnight of the publication of the Chashma-i-Marifat, the Mirza Sahib showed the high regard in which he held the Hind scriptures. But the difficulty, as to which of the current Hinds doctrines may be attributed to the Vedas and which not, arise from the fact that there is no complete and authorised translation of the Vedas in any language, and accordingly any write on the Hindu religion must depend on such representations the holy books as are accepted by an enlightened majority of the Hindu public. Such a representation of the Vedic doctring is met with in the Satyarth Prakash, by Swami Daya Naud the founder of the Arya Samaj, which is accepted by a van majority of the educated Hindu public to be the most reliable exposition of the Vedas. This work is in fact considered to be free from every flaw and to be as perfect as the Vedas them selves. It is true indeed that the orthodox Hindus do not agre with some of Swami Daya Nand's views, such as Niyoga which is represented by the founder of the Arya Samaj to be a Vedi doctrine, but is denied by the other Hindus. But notwith standing this, the Satyarth Prakash will remain, in the absence of any complete and authorised translation of the Vedas, a the most reliable modern authority on Vedic doctrines, and and one who desires to study the Hindu religion critically shall b justified in turning to it for enlightenment on the most model phase of the Hindu faith. We are bound to add here the the Chashma-i-Ma'rifat was itself directed against this ne exponent of the Hindu faith, Swami Daya Nand and his Satyar Prakash, as is evident even from the perusal of the given in the article in question.

We are not aware whether or not Mr. Varma belongs to the Arya Samaj, but from what we have said above it would be clear that the author of the article in question was justified attributing the disputed doctrines to the Vedas if he found the represented as such in the Satyarth Prakash. At any relative they cannot be called the creation of the writer's imagination

190 We

arti

con

the in t get que the daw

pect
Upo
neve
Th
(into

answ 24:

this

name plend thing again seein bliss cloth seein

the p

the late Hind: Hinda

bruary

arise transla. Write tions of

ority of octrine a Nand y a vasi reliable

to be them ot agra which Vedi

otwith a bsence edas, a nd am

hall b moder re th is ne

atyar extra

to th ould t ified i d ther

ny raf inatio We now proceed to show that the allegations contained in the article, whose truth is questioned by Mr. Varma, are based on the Satyarth Prakash which again quotes the Vedas.

The doctrine of the temporariness of salvation is closely connected with God's inability to create new souls, and one of them cannot stand without the other. This is the reason that in the Satyarth Prakash both these doctrinss are discussed together. The whole of the Satyarth Prakash is in the form of questions and answers and regarding the duration of salvation the following question is put in Chapter ix (page 323, Bhardawaja's Translation) :-

"Does the soul, once being emancipated, ever become subject to birth and death again? It is said in the Chhandogya Upanishad, 'the soul after being emancipated never again, never comes back into this world.' Gita also says. 'That supreme state from which it—the soul—never falls back (into this world), is mine.' It is clear from these quotations that that alone is called the state of emancipation from which the soul never returns into this world. What is your view?"

To this question Swami Daya Nand gives the following answer which is supported by a quotation from the Rig Veda I, 24:1,1:

"It is not true that the emancipated soul never returns to this world, because the Veda contradicts this view. 'Whose name should we hold sacred? Who is that All-glorious, Resplendent Being who is imperishable among all the perishable things; who having made us enjoy the bliss of emancipation again invests us with bodies and thereby gives us the pleasure of seeing our parents. He it is who helps us to enjoy the bliss of emancipation, and then brings us back into this world, clothes us with bodies, and thereby gives us the pleasure of seeing our parents. The same Divine Spirit it is who regulates the period of emancipation and lords over all.'

"Again says the Sankhya Shastra, 'souls live in bondan and in emancipation as they are at the present time. no everlasting (atyanta) bondage or emancipation."

The duration of emancipation is then calculated and we are told that it lasts for 311,040,000,000 years.

The objection is again pressed that the whole world believe emancipation or salvation to be that condition from which no soul returns to this world, and this time Swami Daya Nand rejects it as being opposed to reason in addition to the Vedic text. Of the three arguments given by him in refutation of the objector's views, the last runs thus: "Thirdly, if no souls came back from the state of emancipation, the world should become It fol bereft of them."

Out of this answer arises the question whether God is not able to create new souls, and the objection is stated in the gation words: "No, there can be no dearth of souls, because the nation emancipated souls are replaced by new ones that God creates, and s It is in the answer to this objection that Swami Daya Nand transr denies in plain words the power of God to create new souls. Heit we gives the following arguments in support of his view :-

- If God could create new souls, the soul would not be immortal, "because a thing that is created must perish."
- 2. "In the place where emancipated souls live—otherwis believe called heaven—there will be a great deal of hustling, crowdin for me and jostling, as there will be no end of increase in the popularity lation." · A queer notion of heaven, as if it were an enclosed space during which could not afford accomodation for more than a specified ducing number of persons!
- "There can be no enjoyment of pleasure if there be neared it perception of pain." But this necessitates that heavenly blisin tran should throughout be mixed with pain. A person who is ableHe is t

1909 to er

than tion

whic able.

which bank it, bu patio

will f wills. transn

that a

of tran

1909.)

to enjoy pleasure according to the Swami's teachings for more than three hundred thousand million years without any perception of pain will be able to enjoy the same eternally.

4. Eternal salvation is likened to life-imprisonment to which, it is said, "imprisonment for a shorter term" is preferable.

But the crowning argument of all is the following :-

"If you say that God creates new souls, the material out of which He creates them will eventually run short; because a bank, however, wealthy it may be, that has a constant drain on it, but has no income, is sure to become bankrupt sooner or later. become It follows, therefore, that this arrangement alone,—viz., emancipation and then return from it—is the right one."

We hope Mr. Varma will now be able to see that the allen the gations he objects to are not the creation of the writer's imaginse the nation, but theories advanced by the founder of the Arya Samaj reates, and supported by the Vedic text. In fact, the doctrine of the a Nand transmigration of souls cannot stand without these props. If ls. He it were recognised that God has the power to create souls, it will follow that He can place them in whatever condition He wills. But to recognise this is to deny transmigration, because not be transmigration is introduced only to explain the differences that are observed in the conditions of men. In other words, the erwis believer in transmigration says that there is no explanation owdin for men being born in different conditions except that it is the popuresult of deeds done in a previous birth. If he believes that God can create souls, he admits that there is no necessity of introducing the deeds done in a previous birth as an explanation for the differences in the conditions of men. Thus the doctrine

of transmigration is based on God's inability to create new souls, be mand it is quite inconsistent and illogical on the part of a believer blisin transmigration to say that God can create new souls or that g ableHe is the Creator of souls. And when it is admitted that God

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

we are

Pebruan

bondag.

Therei

eyeiled 1 which a Nand

e Vedi n of the ls came

is no

190

Chris

cannot create new souls, the doctrine of temporary salvation follows as a necessary consequence, for a time may come whe all the souls being emancipated God may be left without a work to rule upon.

As regards Mr. Varma's position that according to the Veda the sins of those who are truly repentant are forgiven, we are sorry to say that his mere assertion cannot be accepted, not only because it is utterly inconsistent with the doctrine of transmig. ration, but also because it is plainly denied in the Satyarh Prakash by Swami Daya Nand who quotes Vedic texts in his support. While commenting upon the Quranic text according to which Almighty God forgives the sins of such of His servants as turn to Him with a truly repentant heart, the author of the Satyarth Prakash observes that "even if the slightest offene is left unpunished, the world will become full of sins." In the seventh chapter of the Satyarth Prakash we are told that justice and mercy do not differ in their meaning and that to show mercy in any other sense is not a Divine attribute, being inconsistent with the strictest requirements of justice. Further on the Swami tells his followers how to pray to God, and in these prayers which are taken verbatim from the Vedas, there is no a single word showing that the devotee should pray for the that Je forgiveness of sins (page 239.) A few pages further on, we hav for suc Swami Daya Nand's answer to the question: "Does God forgi Thus h the sins of His devotees or not?" The question does not relating t to the reprobate sinners, but to the devotees, the true worshippe creed to of God, who may have their failings, but who are always in other r penitent mood. The answer runs thus :to estal

"No; for, were He to forgive their sins, His law of justice would be destroyed, and all men would become most sinfu Knowing that their sins will be forgiven, they will become fearly mo and will be greatly encouraged to commit sins Therefore, it is God's duty to give souls the just fruits of the fundamental and souls and souls are first. deeds and not to forgive their sins."

by m not o when amou this o It lies are ba lend t but th very s He inv an am to the his rel

truths o

ebruan

alvatio

a world

e Veda

The spread of Islam.

(By M. Sher Ali, B. A.)

we are One of the many falsehoods assiduously circulated by some ot only Christian missionaries is the charge that Islam was propagated ansmig. by means of sword. The charge has been repeatedly refuted atyarth not only by Muhammadans but also by Christian writers, but in his when the Christian missionary has once made a statement, no cording amount of reasoning can make him recant it. The reason for ervant this obstinacy of the missionary preacher is not far to seek. of the It lies in his motives. It is not on justice that his accusations offence are based. He unscrupulously lays hold of anything that may In the lend to further his cause. His mission is to preach Christianity, justic but the material which he can make use of for this purpose is to show very scant. There is very little to preach about Christianity. incon-He invites men to accept Jesus as God, but the world has already ther on an ample stock of human gods and is not inclined to add one more n these to the list at this later stage. Of truth there is very little in his religion, his whole creed being summed up in the theory for the that Jesus was God who died on the cross to be an atonement e hav for such of His creatures as believed in His death on the cross. forgi Thus he has very little to preach about. He must have somerelething to occupy him. So, having nothing beautiful in his own hippecreed to point out, he whiles away his time by finding fault with ys in other religions, as if the faults of other religions were sufficient to establish the truth of Christianity. justic

He bears particular malice against Islam, for in it he finds fearles the most formidable adversary. Other religions afford him sufficient material for criticism, for there is much even in their f the undamental principles that is open to objection, but the noble ruths of Islam and the fundamental principles of the Muslim

faith dazzle the Christian eye with their splendour. so commendable that even the Christian missionary with all adeptness in finding holes in others' coats has not a word to against them. So being unable to meet Islam on this grown he chooses other grounds for his attacks. Seeing that the Island principles of faith strongly commend themselves to have reason, and that there is nothing in them to be found fault will only he endeavours to show, not that the Islamic teachings are to But reasonable, but that the Holy Prophet borrowed his teaching of Isl from Jewish and Christian sources and therefore does not desen edito the credit of having promulgated such noble teachings, I "It traces the teachings contained in the Quran to Jewish a occas Christian sources and thinks that by so doing he has dealt was r death-blow to the claim of the Holy Book to revelation, a dan. originality formed the sole criterion to test a revealed bo difficulties In his eyes, the Holy Quran could be a revealed book only i integ taught some such original scheme of salvation as the atmos preached by the Christians. As it opens no new way to salvatic incom as according to it the salvation of mankind does not hang on the Evide execution of a human god, it, in the opinion of the Christic Muha preacher, cannot claim to be the Word of God. The fact the a perits teachings are in conformity with the teachings of the gradu former prophets, is, according to the Christian missiona they g a sufficient proof of its being a fabrication. But he d or soc not seem to realise that by pointing out the close similar greater between the teachings of the Holy Prophet and those of backg former prophets, he only bears unconscious testimony to learne truth of the former. It is not my object here to show t great the Holy Quran itself affords incontestible evidence of its bei Islam, the revealed Word of God and that its teachings far surp intelle in excellence any that were ever given to man. My object is of a H draw the reader's attention to the fact that even the jaundic learner eye of the Christian missionary fails to find any flaw in t a dislo pre-eminently reasonable teachings of the Holy Quran and the refers

1909 by P

Holy accu life-i whos

1909.)

They ; th all rd to is ground

(Febru

he Islan

by pointing out the similarity between the truths taught by the Holy Prophet and the teachings of the older prophets, and by accusing the great Arabian Teacher of having borrowed his life-inspiring teachings from the Christians and Jews of the day, whose very corruption is said to be the cause of their embracing whose very conductive whose very state of Muslim conquest, the Christian missionary only bears indirect testimony to the truth of Islamic teachings. But even direct testimony to the reasonableness of the teachings teaching of Islam is borne by unprejudiced Christian writers. The learned ot desen editor of the Civil and Military Gazette wrote sometime ago: ings, I "It was probably inevitable that English education should wish occasion a dislocation of religious belief in a Hindu, but there dealt was no inherent necessity for a like fate to befall a Muhammaon, a dan. Even to a man of science there are next to no intellectual ed by difficulties involved in the acceptance of Islam, and the disonly il integration of Muhammadan belief is due rather to the the atmosphere of a secular college than to any fundamental salvatic incompatibility between knowledge and the student's faith. gont Evidence of this may be found in the fact that the majority of Christic Muhammadan students in an Indian college do not go through act the a period of struggle with unbelief such as many English underof the graduates experience. They merely drift away from religion; ssiona they grow indifferent about it. Other matters, such as politics, he d or social reform or the progress of their community, assume milar greater importance in their eyes, and religion slips into the se of background of their consciousness." Thus according to this y to learned writer, who professes to be a Christian, of the three how the great religions of the world, viz., Christianity, Hinduism and its bei Islam, the last is the only religion which offers next to no r surp intellectual difficulties even to a man of science. In the case of a Hindu, it was 'probably inevitable' in the opinion of the undic learned writer, that western science should have brought about in t a dislocation of his religious belief. The learned editor also refers to the period of struggle with unbelief which many

1909

Christian undergraduates have to go through in an English college—an experience not shared by the Muhammadan students in Indian colleges. The reason is plain enough. It is because of the incompatibility of Christian doctrines with reason. Thus, Islam is the only religion which, by its reasonableness, commends itself even to a man of science, while science and knowledge only shake one's faith in Christianity and Hinduism. This opinion of a learned Christian editor of a secular paper who pronounces a judgment in favour of Islam even at the expense of his own religion cannot but be taken as just and equitable. Thus not only the Christian missionary bears an unconscious testi. mony to the truth of Islam by pointing out the close similarity which exists between the teachings of the Holy Prophet and those of the former prophets, but his co-religionists who do not belong to the missionary class have in clear words testified to Islam being the only religion which is worthy of acceptance even by a man of science.

Not only the beauty of the Islamic teachings has dazzled the eye of the Christian preacher, but the readiness with which Again the world gave up its old creeds and welcomed the new religion has also struck the missionary with wonder. But unwilling that proof, I he should attribute this marvellous success to any inherent Again, power in Islam, he has ascribed it to the force which, he says, (احمال) was brought to bear on the world in order to compel it to the Boo embrace the new faith. The application of force, he further dispute a says, was enjoined by the Holy Quran; and the Holy Prophet, believe." and his followers faithfully carried out the injunction of the مرائيل) Holy Book in this respect. That nothing is more unjust than to they spec impute such a teaching to the Holy Quran and to accuse the verses cle Holy Prophet or his followers of having applied force to convert atmost k people to Islam, it will be my business to show in the follow-by means ing pages. The Holy Quran, far from countenancing the anguage employment of force for the propagation of Islam, condemns r to ex

such (Usi unto dispu Agair tians : لبوت) of the Again د و ن مران) "Say, plainly God, n rather are res to argu and to uary

such a course as sinful. It says: ادع الى سبيل ربك بالحكمة nglish dents i.e., " Call والموعظة الحسنة وجاد لهم بالتي هي احسن (النعل) cause unto the way of thy Lord with wisdom and goodly warning; and Thus, dispute with them in the kindest way" (Chapter xvi, 126). lends Again with reference to the people of the Book, viz., the Chrisedge tians and the Jews, the Holy Quran says: ولا تجا د لوا إها والكتاب This i.e., "Do not dispute with the people Who of the Book but in the kindest way." (Chapter xxix, 45). ense قل يا (هل ا لكتاب تعالوا الى كلمة سواء بيننا وبينكم الل Again, able. نعبد الاالله ولا نشرك به شيئًا ولا يتخذ بعضنًا بعضاً ارباباً من دون esti. i.e., الله فان تولوا فقو لوا اشهد وابانا مسلمون (آل عمران) rity "Say, 'O ye people of the Book, come to a word laid down and plainly between us and you, that we will not serve others than not God, nor associate aught with Him, nor take each other for lords to rather than God.' But if they turn back, say bear witness, we ance are resigned' (Chapter III, 57). In these verses, we are required to argue with the people of the Book in the kindest possible way and to turn from them if they do not listen to our arguments. قل هذه سبیلی (د عوالی (لله علی بصیر ة (نا و من (تبمنی Again gion (یو سف) "Say, 'This is my way; I call now unto God on clear hat proof, I and those who follow me." (Chapter XII, page 108). و ما إنز لذا عليك (لكتاب الالتبين لهم ما اختلفوا فيه و هدى Again, و ما انز لذا عليك We have only sent down to thee " ورحمة لقوم يومنون (نعل) to the Book, that thou mayest explain to them that which they did her dispute about, and as a guidance and mercy to a people who net, believe." (Chapter XVI, 66). Again, قل لعبا د ى يقول التي the (بنی اسرائیل) And say to my servants that to they speak in a kind way." (Chapter XVII, 55). All these the verses clearly show that we are bidden to preach Islam with ert atmost kindness and wisdom, showing the excellences of Islam w. by means of arguments and to abstain from the use of harsh he anguage and from everything which is calculated to offend ns r to exasperate the non-Muslims. It says, "Do not abuse

those who call on others than God." (Chapter VI, page 108) In the foregoing verses God clearly lays down the rule by which we are to be guided in our preachings of Islam. We are strictly enjoined to be kind and considerate—an injunction hardly consistent with a forceful propagation of Islam. God expressly enjoins us not to exercise any kind of compulsion. This plain injunction is embodied in the following words ااكراه في الدين "There is no compulsion in religion." (Chapter II, page 257) The reason why there is to be no compulsion in Islam is given in the very next words which say, "The right way has been distinguished from the wrong," and therefore every man is at liberty to choose between the two roads. I do not know of any other religious book which prohibits compulsion in such clear words as the Holy Quran does, and, strange to say, of all the sacred scriptures, the Holy Quran is the only book which has been charged with having exhorted its followers to employ force for the propagation of religion. In the verse quoted above it is plainly said that there is to be no compulsion. The true way, it says, has been made manifest and therefore if any one rejects it after it has been made so clear, he will be answerable to God. The Holy Qaran says on many occasions that the adoption or rejection of Islam is left at the option of the people and that the prophet is not required to do anything more than deliver the message in clear words. I give below some of the verses, which, I believe, will convince the read that the Holy Quran, far from enjoining the employment force, bids the prophet and his followers to leave the acceptant of Islam at the choice of the people. It says :-

- 1. "Verily, this is a memorial and who so will, let him take unto his Lord a way." (1xxiii, 18, and 1xxvi, 39).
- 2. "Nay, it is a memorial let him who will remember it" (lxxi, 54).

ple

190

who

he i

gion

from

his a

soul; dene

horti
them
He e
will,
ous—
its fol
Qurar
carryi
his d
the ur
them
Islam,

د (ق) م

ruary

108).

w hich

rictly

ardly ressly

plain

411

2571.

given

been an is

know

Such

of all

vhich aploy

bove,

true

any

ll be

sions

ption

thing

belor

ead

nt

tand

take

3. "It is but a reminder to you, to whomsoever of you pleaseth to go straight." (lxxxi, 28).

4. "But say, 'This is the truth from your Lord, so let him who will, believe and let him who will, disbelieve. (xviii, 30).

- 5. "I am bidden to recite the Quran and he who is guided, he is only guided for himself; and he who errs—say, "I am only of those who warn." (xxvii, 93.)
- 6. "Say, 'Verily, God do I serve, being sincere in my religion to Him, serve then what ye will beside Him."
- 7. "Say, O ye people, there has come to you the truth from your Lord; and he who is guided, his guidance is only for his soul; and he who errs, errs only against it; and I am not a guardian over you." (x. 108.)
- 8. "He who accepts guidance, accepts it only for his own soul; and he who errs, errs only against it; nor shall one burdened soul bear the burden of another." (xvii, 16.)

Verses might be multiplied showing that God, far from exhorting the faithful to apply force to gain converts to Islam, bids them to leave the adoption of the faith at the will of the people. He expressly says, "Let him who will, believe; and let him who will, disbelieve." Does not this verse—and such verses are numerous—cut at the root of the theory that the Holy Quran requires its followers to propagate Islam by violent methods. The Holy Quran goes so far as to prohibit the Holy Prophet even from carrying his persuations too far, and tells him in plain words that his duty lay only in the deliverance of the message, and that if the unbelievers paid no heed to his exhortations, he should leave Islam. God says: المنافرة عليه المنافرة والمنافرة وال

say about thee, (O Prophet), and thou art not over them ones, compel, therefore, remind, by the Quran, him who fears Out punishment." This verse plainly states that the Holy Prophet was not sent to compel men to adopt his faith and that he has been to compel men to adopt his faith and that he has been to compel men to adopt his faith and that he has been to compel men to adopt his faith and that he has been to compel men to adopt his faith and that he has been to compel men to adopt his faith and that he has been to compel men to adopt his faith and that he has been to compel men to adopt his faith and that he has been to compel men to adopt his faith and that he has been to compel men to adopt his faith and that he has been to compel men to adopt his faith and that he has been to compel men to adopt his faith and that he has been to compel men to adopt his faith and that he has been to compel men to adopt his faith and that he has been to compel men to required to preach only to those who feared God and were inclined to lend him their ears. He was repeatedly told to let alone those who turned a deaf ear to his exhortations. Following are only a few of the verses in which he was asked not to worry about those who refused to listen to his preachings ;-

- 1. "But if they turn aside, We have not sent thee to them as a guardian, thou hast only thy message to preach." 47).
- 2. "And shun the idolaters; and had God pleased, they would not have associated aught with Him; and We have not made thee a keeper over them, nor art thou for them a warder." (vi, 106, 107).
- 3. "Verily, those who divided their religion and became sects, thou hast naught to do with them, their matter is in God's hands, He will yet inform them of that which they have done." (vi, 160).
 - "The apostle has only to preach his message." (v, 99).
- "And remind; thou art only one to remind; thou are not in authority over them." (lxxxviii, 21.)
- 6. "And turn aside from him who turns his back upon Ou the hy remembrance, and desires naught but this world's life." (liii, 30)
- "So turn thy back upon them and thou wilt not be to blame; and remind, for verily the reminding shall profit the believers." (41, 54, 55.)
- 8. "But leave them to rail and to play until they meet ever go that day of theirs which they are promised." (xliii, 83).

VOLVE right gnaw

error

1909

was 1 and this thou

believ

to his thy L altoge (x, 98

comm means conde terms

his pe

a shar Of the Word that fo

will ga (iv, 13 depths

(iv, 92 of ther

(ix, 85 take pa

were co bay. 1909.)

onet rs Ou

bruan

rophei ne was d were d to let

lowing Worry

them (xlii

they e not rder."

ecame God's

99).

The Holy Prophet was deeply pained to see the people involved in error and it was his constant effort to turn them to the right path. The disquietude which he fell and the pain which gnawed his heart at witnessing his countrymen sunk in vice and error is referred to in the Holy Quran more than once, and he was repeatedly asked not to give himself up to so much anxiety and not to allow his heart to be torn with grief. Referring to this distressing grief of the Holy Prophet, God says: "Haply thou wilt grieve thyself to death for sorrow after them, if they believe not in this new revelation." (xviii, 2-13). Again, referring to his persistent exhortations to the unbelievers, God says "Had thy Lord pleased, all who are in the earth would have believed altogether; as for thee, wilt thou force men to become believers" (x, 99). Here God tells the Holy Prophet not even to carry his persuations too far. How can He, then, be supposed to have commanded the Holy Prophet to force men to accept Islam by means of sword? It is only a sincere belief that God accepts. He condemns all sham and hypocritical faith in the most unsparing terms. But what can the sword wring from the people except a sham belief? Can the sword carry conviction to the heart? lone." Of the hypocrites, viz., those who do not sincerely believe in the Word of God, He says: "Give to the hypocrites the glad tidings that for them is grievous woe." (iv, 137). Again, "Verily, God will gather the hypocrites and misbelievers into hell together." (iv, 139). Again, "Verily, the hypocrites are in the lowest depths of hell fire, and thou shalt not find for them a help." (iv, 92). The Holy Prophet was forbidden to offer prayers for Ou the hypocrites at the time of their death. "Pray not for any one i, 30 of them who dies nor stand by his tomb," says the Holy Quran (ix, 85). God bade the Holy Prophet not to allow them to be to take part in any one of the expeditions, which the Muslims were compelled to undertake to keep the persecuting Arabs at bay. God says, "Say (to the hypocrites), 'ye shall by no means meet ever go forth with me, nor shall ye ever fight a foe with me."

(ix, 84). They were also told that their alms could not accepted. "Say, 'Expend ye in alms, whether ye will ore it shall not be accepted from you; verily, ye are a people who are sinful.' But naught hinders their almsgiving from being accepted save that they misbelieve in God and Ha apostle, and perform not prayer save lazily, and expend in alms save reluctantly." Read any page of the Holy Quranant you will find that it is only a sincere faith that, according to the Holy Book, is acceptable to God and that it strongly condenne all forms of dissimulation and insincerity. But can a man who is compelled to adopt a faith against his will be said to be a sincere believer? Is it not an admitted fact that a may convinced against his will is of the same opinion still? Isi then, reasonable to believe that the Holy Prophet was commanded to swell the ranks of Islam with hypocrites and dissemblers he extorting forced confessions from the unbelievers? repeatedly says that it is only He who can guide men to the mission true path. Faith has its place in the heart and God alon falseho can guide the heart to the truth. The sword cannot cut it of his way to the sanctuary of the heart. As to the guiding of men to pointe the right path, the Holy Quran says, 'Verily, God causes whor culpab He pleases to hear, and thou canst not make those who are i their graves hear; thou art but a warner." (xxxv, 21). "But if they call thee a liar, say, 'I have my work, and ye ha your work; ye are clear of what I work, and I am clear what ye work. There are some of them who listen to the permiss canst thou make the deaf to hear, although they have no sen Islam of And of them are some who look at thee—canst thou guide blind, although they cannot see?" (x, 43-45). Again, the H guide, Quran says, "Thou (O Holy Prophet, art not bound to gui them; but God guides whom He will." (ii, 273). Similar supp words are addressed to the followers of the Holy Prophet. GHoly Q says, "O ye who believe, mind yourselves; no harm will accrete the to you if any one errs, when you are guided." (v, 104).

1909

nowh for th to inv them the le their should

a war your (of the Holy ! men to

men a

God by the

T will, an

Christia the Hol 1909.)

ebruar

noth

lear

I have quoted verses enough to show that the Holy Quran ill orm nowhere exhorts the Holy Prophet and his followers to use force for the propagation of Islam. On the other hand, it exhorts them people to invite men to Islam in the kindest of ways and to explain to g from nd His them the beauties of Islam, without offending their feelings in end not the least. It tells the Holy Prophet and his companions that ran and their duty lay only in delivering the message and that they g to the should not be concerned if the message was rejected, for to make ndemn men accept Islam formed no part of their duty. "Thou art but an who a warner," God repeatedly says to the Holy Prophet. "Mind o be a a may your own selves." He says to hisf ollowers. To say in the face Isi of these plain teachings that the Holy Quran commands the Holy Prophet and his followers to take up the sword to compel ers by men to embrace Islam is the biggest lie that was ever uttered by the lips of man and it is sad to note that the Christian to the missionary is responsible for the dissemination of this most glaring alou falsehood, and it is grieving to find that though the falsehood cut it of his charge against the Holy Quran has been repeatedly nen t pointed out, he still cleaves to this untruth with the most whor culpable persistence.

are 1 The very name, Islam, signifies complete and willing sub-Agai mission to God and total and voluntary resignation to Divine will, and it is a contradiction of terms to say that compulsion is the permissible in Islam. God plainly says that a conversion to Islam can be said to have taken place only when one embraces de it with an open heart. He says, "Whomsoever God wishes to e H guide, He expands his breast to Islam." (vi, 125).

gui The chief argument which the Christian missionary brings Similin support of his allegations is that there are verses in the Go Holy Quran which permit war with the infidels. But a study accretof the verses which deal with war only shows that here too the Christian preacher has been guilty of the greatest injustice to the Holy Quran. The verses which permit a resort to the sword

190

and redo

emb

pers

follo

give

find

to th

plot

warr

their

Meco

exce

were

the e their

at M

forth

new 1

arms

missi

حق

يدهض

كثير!

(psd) " Per

they

-wh

only :

for G and s

much

helps

plainly state the reasons for which the Muslim was permitted to fight, and only to quote verses urging the Muhammada to take up the sword and to suppress other verses which the reasons why the faithful were bidden to fight only show that the cavils of the missionary critic are not prompted by honest motives. Who is there that is not aware of the torturing persecution to which the converts to Islam were subjected in the early days of Islam? But God bade them to bear with patience the tortures which were inflicted on them by the relegi. less foe. God said to the Holy Prophet, "Follow what is revealed to thee, and be patient until God judges, for He is the bar of judges." (x, 109). Again, "Be thou patient then, but the patience is only in God's hands. Do not grieve about them and be not in a strait at their plotting ; - verily God is with those who do well." (xvi, 128). Again, to the faithful the Ho Quran said, "Say (O Holy Prophet) to those who believeth they pardon those who hope not for God's days, that He m reward them for that which they have earned." (xlv, 18 Again, "Say, 'O my servants who believe! fear your Lord! f those who do well in this world is good, and God's earth is sp cious; verily the patient shall be paid their hire without count (xxxix, 13). In this verse God exhorts the faithful to bear t persecutions of the infidels with patience and to migrate to otl lands if they found their lives unbearable in their nat country, for God's earth was spacious. Hence we find the ef converts to Islam undergoing all kinds of torments with per verance and at last bidding farewell to their native home seek shelter from their tormentors in a foreign land. The were two flights of the followers of the Holy Prophet to Ab sinia, but the hatred of the foe pursued them even to the distant land. An embassy was despatched to demand the extradition from the Christian king of that country, whi however, came back unsuccessful. This, coupled with the gro ing success of the Holy Prophet, exasperated the proud

and he began to persecute the small band of the faithful with redoubled fury. At last, on some of the people of Medina embracing the faith of the Holy Prophet, he, seeing that the persecution of the Quraish had become unbearable, said to his followers, "Depart unto Yatrib (Medina); for the Lord has given you brethren in that city, and a home in which you may find refuge." So quietly and by twos and threes, they escaped to their new refuge. The infidels of Mecca made a determined plot to put an end to the life of the Holy Prophet, but God warned him of their plot and he had to follow his disciples to their new asylum. Thus did the persecution of the infidel Meccans turn out nearly all the Muslims from their native city, except those who were seized and imprisoned and those who were unable to escape. But just as their hatred had pursued the earlier fugitives to Abyssinia, so did it pursue them now to their new abode. The small band of fugitives had hardly been at Medina for a year when the united force of the Quresh issued forth from Mecca to deal the final blow to the Muslims in their new retreat. It was then that God gave them permission to take up arms in self-defence. The verse which first brought that per-ر في اللذين يقتلون با نهم ظلمو (و إن الله : mission runs as follows على نصرهم لقد ير ١٠ الذين اخر جوا من ديار هم بغير حق الا ان يقولو اربنا الله • ولولا د فع الله الناس بعضهم ببعض لهد مت صوا مع وبيع و صلوات و مسجد يذكر فيها اسم الله كثير! i. e., ولينصر في الله من ينحره ان الله لقوى اعزيز (الحم) "Permission is given to those who are fought against, because they are wronged-and verily, God to help them has the might, -who have been driven forth from their homes undeservedly, only for that they said, 'Our Lord is God;' and were it not for God's repelling some men with others, cloisters and churches and synagogues, and mosques wherein God's name is mentioned much, would be destroyed. But God will surely help him who helps Him, verily God is powerful, mighty." (xxii, 49).

ebruar rmitte

nmadat ich gin ly show pted by orturing

ected in ear with e releni. revealed the best

but the at them l is will he Ho

eve th He m lv, 13 ord! f

is sp coun ear t

to otl nat he e h pei

home Th Ab to th

d th whi e gro cud

190

in G

who

mak

help

they then

comi

woul

This

Qura

shou

no ai

who,

powe

only

fough

accep their

and h

up t

Musli

it wa

Musli

they '

them.

cuting

not or

and d

persec

were s

verse clearly shows that it was not to compel the infidels accept Islam that the Muslims were bidden to resort to the sword It was because they were wronged for no fault of theirs, sain that they believed in one God, and because they were driven on of their homes and lastly because they were 'fought against Permission was given to those who were 'fought against,' Thus it was not the Muslims that took the intiative, but it was only after arms were raised against them that they were bidden to take recourse to the sword. But as the number of the Muslim was not sufficient to meet the united forces of the enemy, they were promised divine help. Again, God says, "And were it not for God's repelling some men with others, cloisters, churches synagogues, and mosques wherein God's name is mentioned much would be destroyed.' This shows that God does not permit the Muslim to demolish the worship-houses of other religion, a teaching inconsistent with the theory that the God of Islan exhorts the faithful to resort to force for the purpose of the propagation of Islam. The very first verse which gave permis sion to fight taught that the followers of every religion should have liberty to worship God in their own way and that their worship-houses should be respected. How can it then be supposed that the permission to fight was given to force Islam on the followers of other religious? The permission was give because the enemy was bent on extirpating Islam and if he he been allowed to do his work unchecked, the small band of the the persecuted Muslims would soon have become extinct. The Holy Quran bears testimony to this when it says, "They wi not cease from fighting you until they turn you from you religion if they can." (ii, 214). That it was only to check th band of the persecuting Arabs that resort was made to the sword and w is also apparent from other verses of the Holy Quran. It says he ces "Will ye not fight a people who broke their oaths, and intended to be o to expel the Apostle? They began with you at first, are you the M afraid of them?" Again, "What ails you that ye do not fight

who say, 'Lord, bring us out of this town of oppressive folk, and

ebruan fidels to browa 6

rs, save ven out gainst Thus

as only den to Iuslim; y, they

e it not urches. much

permi igions f Islam

of the ermis should

t their e sup-

Islan give e ha of th

TI y wi you !

ck th sword

make for us from thee a patron, and make for us from thee a help?" These exhortations to the Muslims to fight also show that they were not willing to fight their terrible foes who far excelled them in number and strength and that had it not been for the command of God and His repeated promises of assistance, they would have never ventured to meet their mighty persecutors. This is apparent from other verses also. For instance, the Holy Quran says, 'When God promised you that one of the two troops should be yours, and ye would fain would have had those who had no arms.' Can it be imagined that the small band of the Muslims who, in the words of the Holy Quran, were 'afraid of' their powerful foes and who, when bidden to fight, would like to fight only with those who, like themselves, 'had no arms,' could have fought with their mighty enemy in order to compel him to accept their faith. Nay, it was only to protect their ownselves, their women and their children that they were compelled to fight, and had the Quraish of Mecca left them to themselves and given up their determination to annihilate the small band of the Muslims, they would never have had recourse to arms. it was not to force the infidels to adopt their faith that the Muslims were bidden to fight is also apparent from the fact that they were bidden to fight only with those that faught against them. As to such of the non-Muslims as abstained from persecuting them and left them to themselves, they were commanded not only not to fight with them but also to treat them like friends and do them every kindness they could. It was only with their persecutors that they had to fight, but in this case also they were strictly prohibited from outstepping the proper bounds and were bidden to abstain from fighting with the enemy if he ceased to persecute the Muslims. In short, fighting was to be continued only as long as the other party fought against the Muslims, and it was to be discontinued if there was a

cessation of hostilities on the part of the enemy. And during the war, a strict observance of equity was enjoined on the Marie horne out by the follows: lims. These statements are borne out by the following very of the Holy Quran-

- "Fight in God's way with those who fight with you but transgress not; verily God loves not those who do trans. gress." (ii, 186.)
- "And whose transgress against you, transgress against him like as he transgressed against you, and fear ye God, and know that God is with those who fear." (ii, 190).
- 3. "But if they retire from you and do not fight you, and offer you peace—then God hath given you no way against then (i.e., it is not lawful for you to fight them)" (iv, 90).
- "But if they retire not from you, nor offer you pear of blood nor restrain their hands, then seize them and kill them where but the soever ye find them ; -over these we have made for you mai They tu fest power, (i.e., it is clearly lawful for you to fight these) (iv, 92).
- 5. "Say to those who misbelieve, if thou desist, the will be forgiven what is past; (i.e., if they desist from fighting amongst the Muslims to compel them to forsake their faith, the Muslir them; will not fight them for their past persecution)." (viii, 39).
- "But if they incline to peace, incline then to it too, a but still rely upon God; verily He both hears and knows. And if thas far as decieve thee, then God is enough for thee." (viii, 63, 64).

According to the last verse, the Holy Prophet was to mahostilitie. peace with the enemy whenever he moved for peace, evecept Is though there might be reasons to suspect his motives. God bag him to give peace to the unbelievers whenever they asked f m to give peace to the unbelievers whenever they asked break fai Thus whenever the foe found himself at a disadvantage, hen figh

might it. Th him a opport peace. shows . tained gate I Muslim though yet the peace w treache

1909.)

(a.

(b.)ties of c

(c.)

show tha Holy Pro transgres ressions 1909.)

might ask for peace and the Holy Prophet was bound to give it. The consideration that the enemy might be only deceiving him and might again revert to hostilities when a favourable opportunity offerred itself was not to deter him from making peace. This readiness on the part of the Holy Prophet plainly shows how great was his desire for peace. The injunction contained in the verse quoted above shows that it was not to propagate Islam but to maintain peace and to protect the lives of the gainst Muslims that God bade the faithful to take up the sword. though the Holy Prophet showed this unparalleled leniency, yet the frankness with which he accepted every proposal for u, and peace was not reciprocated by his enemies. God refers to their them treachery in the following verses :-

- (a.) "If they prevail against you, they will not observe ties pear of blood or ties of clientship. They please you with their mouths. where but their hearts refuse; and most of them work abomination man They turn folk from His way." (ix, 9).
 - (b.) "They will not observe in a believer ties of kindred nor ties of clientship; and they it is that are the transgressors."
- (c.) "And thou wilt not cease to light upon treachery ghtir amongst them, save a few of them, but pardon them and shun usling them; verily God loves the kind." (v, 17). These verses clearly show that the unbelievers were not faithful to their treaties, o, a but still the Holy Prophet was asked to pardon and shun them tlas far as possible. Hence whenever they asked for peace, the Holy Prophet readily granted it and utterly forgot their past transgressions. And when they broke their faith and resumed manostilities, the Holy Prophet fought them not to make them eviccept Islam but only to make them desist from their transressions, as the following verse amply shows:- "But if they reak faith with you after their treaty, and taunt your religion, ben fight the leaders of misbelief, verily they have no faith,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

oruan, durin Mu e Verse

h you, trans.

d, and

ese).

, the

(Februs

haply they may desist" (ix, 12). But though the Muslims bidden to fight with those who did not desist from their trac gressions, they were strictly enjoined to observe equity. said to the Muslims: "And let not ill-will against the per who turned you from the sacred mosque make you transgres but help one another in righteousness and piety, and do no help one another in sin and enmity,-verily God is keen punish." (v, 4.) Again, "O ye who believe, stand steadfast Gcd as witnesses with justice, and let not ill-will toward people make you sin by not acting with equity-act with equity, the is nearer to piety, and fear God, for God is aware of what, do." (v, 11.) Strict equity was to be observed in inflict punishment on the evil-doers and forgiveness was to be prefer when possible and not leading to any harm. The Holy Que says, "If ye punish, punish only as ye were punished; but ye are patient, it is best for those who are patient," (xvi.) Again, "Repel evil with what is best, and lo! he between wh and thyself was enmity is as though he were a warm patro (xli, 34). It was for this reason that the Holy Prophets always ready to pardon their past atrocities, if they showed a inclination to desist.

That the Muslim wars were not undertaken to force Is upon the unbelievers is again clear from the following vers the Holy Quran :- "And if any one of the idolaters seek refuge, give him refuge that he may hear the Word of then let him reach his place of safety—that is because they a folk who do not know." (ix, 6). As regards such of the u lievers who did not fight the believers, the Muslims were enj ed to treat them kindly. The Holy Quran says, "God for you not respecting those who have not fought against you religion's sake, and who have not driven you forth from y homes, that ye should act righteously and justly towards the verily God loves the just,

1909.

fought vour makes

1

as th show Muslin naugh ask yo excep alliand how compa

T to tak belief. (D & U) it be f he ha thoug

V

was n permi taken again ted th Musli desist told t part c of the 1909.)

ebrus

as we r trac

y. G.

peul

nsgress

do no

keent

d fast

peopl

y, the

what nfliction

refen

Qur

but

vi, 12

a wh patro:

ohet v

ved a

ce Is

ers

seek

of

hey

e u

enj

forl

you

om y

s the

"He only forbids you to make patrons of those who have fought against you for religion's sake, and driven you forth from your homes, or have aided in your expulsion; and whoever makes patrons of them, they are unjust." (lx, 8, 9.)

The Muslims were bidden to abide by the compacts as long as the unbelievers abode by them. The following verse will show that they were to be preferred even to certain of the Muslims. "But those who believe and have not fled, ye have naught to do with them, until they flee as well. But if they ask you for aid for religion's sake, then help is due from you, except against a people between whom and you there is an alliance, for God on what you do doth look." This verse shows how scrupulously the Muslims were bidden to observe their compacts with the non-Muslims.

The following verse will also show that no Muslim is allowed to take the life of any unbeliever merely on account of his mis-من قتل نفسا بغير نفس اوفسا د في الارض belief. God says, (ما يدة ٥) Whoso kills a soul, unless فكا زما قتل الناس جميعا it be for another soul or for violence in the land, it is as though he had killed men altogether; but whoso save one, it is as though he saved men altogether. (v, 35).

What has gone above leaves no doubt as to the fact that it was not for the propagation of Islam by means of sword that God permitted the faithful to fight the Muslims. The sword was taken up only to check those who had first taken up the sword against the Muslims, and who, if unchecked, would have obliterated the very name of Islam from the page of the world. The Muslim was commanded to sheathe his sword if the enemy desisted from his persecution. The unbelievers were repeatedly told that the Muslims would desist from fighting if they on their part ceased their transgressoins. The verses quoted in the course of the article make it quite clear that the Christian preacher is

guilty of the most heinous form of injustice in charging the Muslims to Holy Quran with having exhorting the Muslims to propagate the intentionally omits to Holy Quran with the intentionally omits those vers which show the purpose for which the permission to fight the unbelievers was given and which throw a flood of light on the nature of the early Muslim wars. He quotes only a few isolated verses exhorting the Mnslims to fight, and gives the reader to understand that the Muslims were commanded to offer the religion alternative of sword or Islam to every unbeliever. I think! have written enough to show the baselessness of this charge.

It only remains to be added that the victory won by the Muslims was not due to any strength in the Muslims themselves but it was due to the aid which God promised them at the very outset. I have already quoted the verses which bade the Muslims not to be 'afraid of' their powerful adversary for God religious would grant them His special assistance. And this promise wa differen amply fulfilled. The Muslim victory was not due to their arm each ot but it was a miracle which God wrought in favour of His ser of the d vants. He gave them victory over their enemies as He had nobler given victory to the former prophets over their enemies; and tha the bitter persecutors of the faithful met with the same fateadvocate which had been the lot of those before them, of Pharaoh and voices h other enemies of the prophets of God; and this took place i fulfilment of the prophecies which the Holy Prophet had annou Religiou ced to his opponents at a time when he and his small band we have followers were being bitterly persecuted by the relentless foe in the Mecca.

To be continued.

1909.)

V religio

A (RELIGI import Punjah as we l of a rel religion but reli

Nea

all its s ment of Calcutta nfluenti

ate Puis The circ

the East

A CONVENTION OF RELIGIONS IN INDIA.

1909.)

bruan

ing th

pagata

versal th the Short Notes.

With all the power that religion exercises in the East, religious conventions and parliaments of religions seem to have become almost a monopoly of the West.

n the In India, which has on its soil the repre-A CONVENTION OF solated RELIGIONS IN INDIA. sentatives of almost every important der to er the religion of the world, the only religious conference hink importance was held in December 1896 in the capital of the Punjab. The founder of the Ahmadiyya movement was, so far as we know, the first man in this country who felt the need by the of a religious convention in which the representatives of different selves. religions should elucidate their doctrines and show their beauties, but religious prejudice was against him personally so strong that e the his proposals did not meet with any response from the great religious communities. He had an ardent desire that the e wa different religions in India should be more tolerant towards arm each other, that the petty and abusive controversial literature is ser of the day should give place to broader representations and had nobler expositions of the doctrines of the different religions and and that there should be a common platform from which the fatadvocates of different religions should be able to make their h anvoices heard on important religious questions.

Nearly twelve years have passed away since the Great now Religious Conference was held at Lahore, and since then and we have had only some travesties of religious conferences for in the annual gatherings of the Arya Samaj. But what, with all its shortcomings, promises to be another important parliment of religions in India is the proposed convention at Calcutta which is expected to take place in February.* An after Puisne Judge of the Calcutta High Court, as its president.

The circular which has been issued says that these on the

^{*}It has now been made known that the Convention of Religions will be held the Easter holidays in the second week of April.

(Februar

doctrines of the following amongst other religions will read at the conference—(1). Hinduism—(a) Buddhism, Jainism, (c) Shakatism, (d) Vaishnavism, (e) (f) Sikhism, (g) Brahmoism, (h) Arya Samaj, and (i) Theosophy (2) Christianity; (3) Islam; (4) Zoroastrianism; and (5) Judais It is hoped, however, that other important sects will also be allowed to send their representatives and elucidate their doctrines at the convention. The time allowed for the reading of each thesis is only half an hour. Every thesis should contain elucidation of the principles of the religion or religious see dealt with by it, but should be free from any attack direct of indirect on any other religion or religious sect.

A notice of the convention appeared in the Calcutta paper about the 10th January and the last date fixed for receiving the theses was 20th January, and thus little or no time , given to those who lived in the outlying provinces of empire and desired to take part in the convention. Information stating that the latest date for receiving the theses had be changed to the 31st January was received as late as the 24 January, and thus though the convention extended the time, resulted in very small benefit to intending delegates. Anoth defect is that the time allowed is so short that nothing but barest outlines of the principles of a religion or religious can be given in the papers to be read at the convention. with all its defects, the importance of this convention ca be over-estimated and the Indian public lies under a heavy of gratitude to the promoters of the meeting.

The position taken by the Higher Critics among the testants or the Modernists among Roman Catholics is not free from d THE HISTORIC JESUS AND CHRIST TOEAL. culties, some of which are pointed

in the Hibbert Journal by the Rev. R. Roberts, a congregation minister, in the article "Jesus or Christ." On the one ha

1909 certa in th and o he is consi follow Chris

sourc proph of Hi His s which nation the w His c to sav Him.

sisten narra not be evil s Jesus furthe exorci world must away. ing be these asks: said t questi to the things Desire Saviou

ehruar

will V

m, p Livaisu

osophy idaism

also be e their

reading

contain us sec

rect a

paper

ceivi

me w

of t

rmati

id ba ne 24

time,

Anoth

but

ous (

n.

cai

vy

he

certain restrictions and limitations of knowledge are recognised in the case of Jesus as represented in the narratives of his life, and on the other, he is considered above every limitation when he is idealised. Rev. R. Roberts' article is an appeal for consistency. Among the types of the Ideal Christ is the following description on the last page of the "Ascent through Christ: "-

"He is not one of many founders of religions. He is the source and fountain of all, in so far as they have caught a prophetic glimpse of his truth, and anticipated something of His spirit, and given a scattered hint here and there of His secret. He is the truth, the type, the saving grace, of which they fanitly and vaguely dreamed; the Desire of all nations, the Crown and Essence of Humanity, the Saviour of the world, who by the loftiness of His teaching, the beauty of His character, the sufficiency of His atoning sacrifice, is able to save to the uttermost all who will come to Him and trust in Him."

Such writings, the Rev. R. Roberts considers to be inconsistent with the descriptions of Jesus as contained in the narratives of his life, and he urges that the historic Jesus should not be lost sight of in painiting the ideal Christ. Possession by evil spirits was, for instance, the popular belief in the time of Jesus and Jesus himself shared this opinion. He even went further and believed in the expulsion of these spirits by exorcism, nay even practised the art. He also taught that the world had approached its catastrophic end which, he though, must come about before the generation then living passed away. The theories of the introduction of sin and suffering believed in by Jesus have also been exposed. After citing these examples of the knowledge of Jesus, the writer pertinently asks: "What are we to make of a New Testament which is said to be the last word of knowledge on the tremendous questions of life and destiny, and which yet lends its sanction to these fables of the morning"? And again: "Are these fables things which we should expect from one represented to be 'the Desire of all Nations, the Crown and Essence of Humanity, the

ong m di ted gatic

e ha

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Again he questions the propriety of ascribing ever activity of the human race to the inspiration of Christ. "he acks "religions, literatures art came we to have," he asks, "religions, literatures, art, science philosophies, politics, and industries, all the contents of man sided civilisations, thousands of years before he was bout Every nation of ancient times has had its Saviour-God, and the Saviour has known no world outside its own, and the Saviour-God w Christianity is similar to these. The canons of criticism which are applied to the claims of others should also be applied to the claims set up for Jesus. His view was limited like others. The control of Delay. world, on the evidence before us, was that of Palestine, its problems those of Galilee and Jerusalem, and its literature that of his own nation."

From the consideration of the realm of Jesus' knowledge, the Rev. R. Roberts passes on to the realm of the morals taught by him:

"On non-resistance and oath-taking the rule attributed to Jesus is absolute. Yet, as a whole Christendom has openly divorce recognises the husband's right to accuse, judge condemn and dismiss the wife; while the wife, having no such rights as against her husband or even over her own children, is left the helpless victim of the husband's caprice..... English law has now decreed that divorced persons may legitimate re-marry, and in this particular it has presumed to improve of the ethics of Jesus as to the marriage relationship. Provider regard for the future is utterly condemned. 'Take no though for the morrow, is an absolute injunction......Friend Co-operative, and Trade Union Societies are organised on the principle condemned in this sermon, and Christian Government prepare their annual budgets at least twelve months in advance

According to Dr. Fairbairn in the "Christ in Mode" Theology," "the terms under which Christ lived his life we those of our common non-miraculous humanity." manhood, he tells us further on, "has its home in Judea a its history written by the Evangelists." But the "Supernatur person has no home, lives through all time, acts on and in mankind-" Commenting on this, the Rev. R. Roberts 53/1 "To me this seems to say and straight unsay in the same brest and makes me feel that in theology English words do not conve their common meaning."

brust

ever 'Ho

man born and it

which to the "His

e that

ledge,

ed to
penly
g or
judge
such
en, is
nglish
mately

natel ve or vider ough endly ment

odel we orm orm in a says oreal

onve

India's Hood Unveiled! Occult Mysteries Revealed!

A Correspondence Course in Occult Sciences,

The KALPAKA—A Magazine of Knowledge—I voted to Science, Psychology, Philosophy, Metaphysi Occultism, &c. India, Rs. 3 per annum, post free.

THE LATENT LIGHT CULTURE.

Tinnevelly Bridge, S. Ind.

THE REVIEW OF RELIGIONS.

-3366-

THE REVIEW OF RELIGIONS is published on the of each month and undertakes to refute all objections as Islam. It deals with important religious questions and off fair and impartial review of the prominent religions of world. It is issued in English as well as Urdu.

Rates of Subscriptions

Annual Subscription for India ... Rs. 4 (Urdu, R

Single Copy ... other countries, 6s. ... 6 annas

Specimen Copy, 4 annas (Urdu, 2 annas.)

All communications should be addressed to

THE MANAGER,
"Review of Religions

Qadian, District Guraaspur, In

Printed at the Artistic Printing Works, Lahore, by M. B. & Sons, and Published by the Sadr Anjumer in Ahmadiyya, Qadian.

D. W.

V(

RE

THE

PRA

THE

SHO

Annu

Registered No. L. 303

1-3-04

Vol. VIII.

physi

the 3

n, R

15

In

No. 3.

THE REVIEW OF RELIGIONS

MARCH 1909.

CONTENTS. Pages.	
THE PROPAGATION OF ISLAM IN ENGLISH-	a doca to
· SPEAKING COUNTRIES	97
PRAYER AND EARTHQUAKE	106
THE SPREAD OF ISLAM, II	120
SHORT NOTES	143

QADIAN,

DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription, Rs. 4. - Single Copy, As. 6



TH

Voi

The

At Ahmad by Kha dans, the during charge and his who foll the zeal still awar of the which They hasition a first to

thought preachin that lay

THE REVIEW OF RELIGIONS.

Vol. VIII.]

MARCH, 1909.

[No. 3.

بسم الله الرحمن الرحيم نحمه الله الكريم

The Propagation of Islam in English-Speaking Countries.

At the last annual gathering of the Sadr-Anjuman-i-Ahmadiyya, an interesting paper on the above subject was read by Khalifa Rashid-ud-Din, Assistant Surgeon. The Muhammadans, the learned lecturer said, had been, so to say, sleeping during the last thousand years. They neglected the precious charge which had been entrusted to them by the Holy Prophet and his companions and those zealous advocates of the faith who followed in their footsteps. But what was more serious, the zeal of carrying the torch of Islam to other people had not still awakened in their breasts, though the changed conditions of the world had made the task much easier than that which the companions of the Holy Prophet had to perform. They had to preach Islam in the face of the strongest opposition and the severest persecutions. They were obliged first to establish general religious liberty and freedom of thought and speech because no nation at that time brooked the preaching of another faith in its midst. that lay before them and which they so heroically overcame had

been removed from the path of a modern preacher. Most the nations of the world were now sufficiently enlightened at most of the governments were liberal and pursued a policy religious neutrality. No body could now force another to accept certain religious opinions against his will, nor could appear one be compelled to remain faithful to his ancestors' religion if he was willing to depart from it. The acceptance of the principle of religious neutrality and freedom of thought are expression throughout the world had cleared the way for the part of those upon whom the duty now devolved of carrying the message of Islam to people in every land. He thanked the governments that had granted religious liberty to their subject and especially the British Government which was the mode pioneer of religious freedom and religious neutrality.

The learned lecturer then quoted some verses of the H Quran bearing on the subject of the propagation of Islam the methods to be employed for that object:—

ولتكن منكم اصمة يد عون الى الخير ويا مرون بالمعروف رك ولتكن منكم اصمة يد عون الى المغير ويا مرون و كنتم خير احمة وست للناس تا مرون بالمعروف وتنهون عن المنكر واخفا فا و ثقالا و جاهد وا با موالكم وانفسكم و ما كان بالمفاول و ثقالا و جاهد وا با موالكم وانفسكم و ما كان بالمفروا كا فقة فلو لا نفر من كان فرقة منهم طائفة ليتفقهوا لاين ولينذ روا قومهم اذا رجعوا اليهم و يتلوا عليهم ايا ته على ويند روا قومهم اذا رجعوا اليهم و يتلوا عليهم ايا ته على ويعلم ما يا ته با ويعلمهم الكتاب والحكمة وكذلك جعلناكم احمة وسطا بوا شهد الخاص ويعلم الما سول عليكم شهيد المواثر وتتقوا وتصلحوا بين الناس. لا اكراه في المله ين الله فقد من الوشو و الوسلم ويكون الما غوت ويومن بالله فقد من العروة الوثقي. إن الدين عند الله الاسلام. فان

19000

be que

لنا س

علون

(Muha inviting lay do condit laid do indece Such (Addr. Qurang of your is, the lightly

few bo

March 1909.)

Most : ed and

olicy d

mode

the H

lam :

ر لتك

0)

الا خا

الغذين

اله ير.

9 re

انو ا

نبروا

110

ما جوک فقل ا سلمت وجهی لله و صن ا تبعن · وقولوا للذا س حسنا. لتبلون في اصوالكم وانفسكم • ولدُّن قتلتم في سبيل الله او صدّم لمغفرة صن الله ورحمة خير صما يجمعون • والذين جا هد و افینا لنهد ینهم سبلنا ، قل یا ۱ هل ۱ لکتا ب تعا لو ۱ الی کلمة her to ld any سواء بيننا وبينكم الانعبد الاالله ولانشرك به شيئا ولا يتخذ بعضنا religion بعضاً اربابا من دون الله فان تولوا فقولوا اشهدوا با نامسلمون of the ردع ألى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم ght and for the بالتی هی احسن - ولا تجا د لوا اهل الکتاب الا بالتی هی red o احسن. وا عدوالهم ما استطعتم من قوة م ليهلك من هلك عن carryin ked the بينة ويحيى من حي عن بينة قد خلت من قبلكم سنن فسيروا subject في الارض وما ارسلناك الاكافة للناس. هذابيان للناس و هدى و صوعظة للمتقين. وللتهنو او للتحزنواوانتم اللعلون ا بن كنتم مو منيرن.

The lecturer's learned exposition of these verses requires to be quoted in original :-

"There ought to be from amongst you a group of men (Muhammadan missionaries) who should perform the task of inviting different peoples towards supreme goodness and then lay down for them a code of ethics for improving their moral condition by doing good acts in accordance with the directions laid down in the Quran and by refraining from such bad, indecent and repulsive acts as are prohibited in the Holy Book. Such missionaries will always and everywhere be successful. (Addressing the Holy Prophet and his companions, the Holy Quran goes on to say) you are the best of the nations on account of your unselfish acts for the welfare of men in general. It is, therefore, ordained that you should go abroad travelling lightly (with one or no companion, very little baggage and few books) or heavily (with two or more companions and with

(Mare) 1909).

complete paraphernalia of travelling according to the needs of your time and with all the means for preaching and propagating ways an according to your age e.g. books, tracts, journals &c); but a people Muhammadans cannot become missionaries, it is best therefore possesses to arrange for the selection of certain men out of each group ceived a who will study deeply all religious lore and having satisfied firmly o their teachers with regard to these, they shall proceed to their only true nations (whose language may be familiar to them) and preach heavens, Islam amongst them. These missionaries should receive instruc. His will tion from such prophets and saints as can recite to them the the people verses of the Quran, and teach and explain to them the difficult missiona points of the Book, its wise sayings and its true science (based missiona upon the knowledge of all-knowing God and therefore unalter Lord (ar able) commenting in such a manner as to make them understand prayers the purport of the Quranic verses (in their native tongue swill cont that they may be able to translate it in any other language that wishers may be familiar to them); also the function of such body anatural teachers would be to improve the character and moral conducthould g of such pupil-missionaries to such an extent as to make thempearance pure and free from all kinds of sins and thus to make holinjuries men of them, fit to attract other people by their good examplives in t and to cast a wholesome influence over those with whom the away fro come in contact. Thus a group of pious and learned men union wi for missionary work would be prepared whose morals shand merc stand out shining and conspicuous before all the nations of the missional world and they will be models of virtue to other people in that if same manner as their holy teachers set example to them a shows to Sui for such were to them models of true morality, piety and holiness. the hards missionaries shall preach peace, goodwill and piety among are sent nations, and in presenting Islam they shall not use any force line of l coercion, the reason being that the path of true salvation whit monothei unites man with his God has been made manifest and is qui he one to distinct from unholy and sinful ways of living; if, therefore with Him any person out of his free will casts aside from himself by

THE PROPAGATION OF ISLAM IN ENGLISH-SPEAKING COUNTRIES.

March 1909). gating ways and leaves off the company of insubordinate and sinful ut a people and then believes in the true God, (ie., in Allah who refore possesses all the best and sublimest attributes that can be congroup ceived and has no frailties or defects), such a man takes hold tished firmly of the chain of salvation by which he ascends to the their only true faith recognised by Allah, Lord of all earths and preach heavens, and that is Islam, meaning complete submission to astrue. His will. If after such peaceful teachings of love and piety, m the the people begin to show opposition to these teachings, the ificult missionaries will have to show them how firmly they (the (based missionaries) themselves believe and submit to the will of their halter Lord (and do the rest of their missionary work by the help of rstand prayers and their personal magnetism). In the meantime they Tue swill continue treating these people kindly and remain their wellbalwishers although they may be ill-treated in return. (It is quite ody chatural that the nations to whom you are sent as missionaries onducthould give you great trouble) and your piety, toleration and forthembearance will be tested to the extreme by worldly losses and bodily holinjuries inflicted by such people, nay you may even lose your tamplives in this labour of love or you may die in distant countries the away from your beloved ones; but it ought not to grieve you as union with God and His protection and His messages of peace shiand mercy are much better than anything of this world. These of thissionaries must know that Allah has promised in the Quran n that if a man tries his utmost to spread godly truths and shows to men the way leading to blissful union with their maker, for such a man God will become guide and facilitate for him the hardships in the way of propagation. If such missionaries are sent to Jews and Christians they must ask them to follow line of belief which in reality is a common pathway for all the monotheists, i.e., we should not worship any other being but qui he one true God, Allah, and should not set up any associate f bith Him, no man or any other created thing being raised to the

(Mar 1099).

dignity of God, whatever may be his or its attributes, miracle doings in our eyes. If the Christians and the Jews do not according to the control of any this common basis of faith, they may be requested to be of your witness to the Islamic conduct of such missionaries how of your will of God they are. This you will missive and resigned to the will of God they are. This preaching respect is to be done on true scientific lines by presenting establish and clear facts which could not be controverted and the messa should be delivered in such mild and respectful language the the audience may not be excited with anger and leave hearing the subject altogether; and if it comes to discussion as controversy, it should be conducted in the gentlest of war so that no body should be offended. For such controvers and missions every kind of necessary requisites to be provided to the utmost strength and liberality of Muhammadans leven if they may have to give away like Harr Abu Bakr all worldly possessions, and if occasion arises. sacrifice their own selves for this cause). This effort is necess to be made so that people of other beliefs may be converted Islam by conviction through such strong reasons and uncom vertible facts that it may be said that their former personal has been annihilated and a new religious life on a rocky b of facts has come to them. Many religions have been established before you in different countries, it is, therefore, necessary the Muslims should travel abroad and see their corruptions the results of these corruptions. This Quran is for all man (and not for any special or chosen community). for the spiritual needs of all nations; the good and meek amongst them deriving the greatest benefit from it. guide which shows to all people the path of eternal salva and union with their maker; and also a moral and spiri In this missionary work your zeal and interest sh not slacken, and you should not be faint-hearted and spirit because of any apparent failure, nor should you grieve on account

TH the em gation membe origina Arabic Islam, means of the to the the mi

66] into blessin unprov childre live lik with th to you mount the gr dying purge former the re upon] as acce used to

103

THE PROPAGATION OF ISLAM IN ENGLISH-SPEAKING COUNTRIES.

of any injury or loss that you may have sustained; and the result of your steadfastness, perseverence and patience would be that you will ultimately succeed in your undertakings and become reaching respected and venerated of all nations."

The learned lecturer then referred to the stale objection of The learned losses the employment of force by early Muhammadans in the propagation of Islam. History belied this charge and to those members of his audience who could not avail themselves of the original Arabic authorities on account of their ignorance of the of way Arabic language, he recommended Mr. Arnold's "Preaching of Islam," from which he quoted a passage as illustrating the means adopted in the propagation of Islam and the high ideals e Han of the Muhammadan missionaries. A mission was being sent to the Kabils, a tribe in Algeria, and the Shaikh before dismissing the missionaries on this pious errand addressed them thus:-

"It is a duty incumbent upon us to bear the torch of Islam into those regions that have lost their inheritance in the rsonal blessings of religion; for these unhappy Kabils are wholly unprovided with schools, and have no Shaikh to teach their children the laws of morality and the virtues of Islam; so they live like the brute beasts without God or religion. To do away with this unhappy state of things, I have determined to appeal to your religious zeal and enlightenment. Let not these mountaineers wallow any longer in their pitiable ignorance of the grand truths of our religion; go and breathe upon the dying fire of their faith and re-illumine its smouldering embers; purge them of whatever errors may still cling to them from their former belief in Christianity, make them understand that in the religion of our Lord Muhammad, may God have compassion upon him-dirt is not, as in the Christian religion, looked upon as acceptable in the eyes of God. (Note. The Christian priests used to issue such directions in those days as the following "that

(Mar

1099).

tablishe

erted

ky b tablis ary ions

man prom ek h

It salva spiri st shi

spiri, 1 800

(1909) neither Christians themselves, their women persons should be permitted to wash or bathe themselves eit the for at home or elsewhere." (J. Morgan, Vol. II, page 256), In age w not disguise from you the fact that your task is beset langua difficulties, but irresistable zeal and the ardour of your fair speaking will enable you, by the grace of God, to overcome all obstacle were b Go, my childen, and bring back again to God and His Proph Japan, these unhappy people who are wallowing in the mire bined e ignorance and unbelief. Go, my children, bearing the message carry of salvation, and may God be with you and uphold you." To of one author further relates: "The missionaries started off in parties, 5 or 6 at a time in various directions, they went in rags, staff; hand, and, choosing out the wildest and least frequented par of the mountains, established hermitages in caves and clefts Their austerities and prolonged devotions so excited the curiosity of the Kabils, who after a short time begg to enter into friendly relations with them. Little by lit the missionaries gained the influence they desired through the knowledge of medicine, of the mechanical arts, advantages of civilization, and each hermitage became a cerr of Muslim teaching. Students attracted by the learning of t new-converts gathered round them and in time became missi aries of Islam to their fellow-countrymen, until their fa spread throughout all the country of the Kabils and the villy of the Algerian Sahara." (Preaching of Islam, page, 109-11)

After these general remarks on the propagation of Isla the lecturer drew attention to the particular subject of his par viz., the propagation of Islam in English-speaking countries English, he said, was becoming the lingua franca of the wh world. By the propagation of Muhammadan religious literate in the English language, the message of Islam could be conver not only to English-speaking countries but to almost civilized or semi-civilized country on the surface of the ear This point, he added, was noticed by the spiritual sagacity

office a to brin propag Muhan moral a and thi should broadc i-Ahma an Eng importa difficul propaga this ob higher prospec religion Islam. at Kad: ment, v study o dans. by livir other p more th was the could n rank of not only

should

example

(M. 1909).

rilla

-110

Islan

pape

ntra

Wh

ratt

eve

ear

ty

the founder of the Ahmadiyya movement, and under his patron-). In age was started the first religious magazine in the English set hi language that undertook the propagation of Islam in the Englishur fair speaking countries. Several hundred copies of this magazine bstacle were being distributed free of charge in England, America and Prophe Japan, but that was only a beginning, and nothing but the commire bined efforts of the whole Ahmadiyya community were needed to carry on the work started by its late leader. A few hundred copies of one small monthly periodical distributed by means of the post office among millions of educated people could not be expected staff; to bring about any consequence of importance in the way of ed par propagation. What was really required was a number of Muhammadan missionaries who should serve as models of the moral and spiritual elevation to which Islam could raise humanity, and through these missionaries, Islamic religious literature which beg should contain a true representation of Islam should be spread y lit broadcast. The lecturer then announced that the Sadr Anjumani-Ahmadiyya had decided to undertake the work of publishing h the an English translation of the Holy Quran and also to issue other oil important literature on the Muhammadan religion, but the cen difficulty as to the men who should be entrusted with the of propagation of this literature had not yet been solved. For this object he appealed to such of his friends as had received higher English education to sacrifice their individual future fi prospects for the future prospects of their community and their religion and to undertake the service of the holy religion of Islam. To be fit for this service they had to stay for some time at Kadian, the centre of the activities of the Ahmadiyya movement, where they could make the necessary progress in the study of Arabic and the religious literature of the Muhammadans. But what was most essential of all was that they should, by living here, make themselves perfect models of virtue to other people, so that when they go out to preach, their example more than their precepts should draw people to them. This was the secret of the success of the early Muslims, and Islam could not make any real progress until it again had among the rank of its adherents zealous advocates of the faith who should not only sacrifice all their interests for the sake of religion but should also like the companions of the Holy Prophet set an example to other people in virtue and high morals.

(May

Prayer and Earthquake.

[This present life resembles the water which We send downway. from above and the produce of the earth of which men and one only cattle eat is mingled with it, till the earth has received its golden alled the raiment and is decked out: and they who dwell in it deem thation, to they have power over it! but, Our behest comes to it by my ustice, or by day, and We make it as if it had been mown down-as every ki it had not existed only yesterday! Thus make We Our singleath it clear to those who consider. Alguran, x: 25.1

A great catastrophe which brings in its train enormeruins, a loss of life or property sets the minds of men a-thinking before it different directions. To one class of people it serves alcountry, warning of the transitoriness of this world and its good thisamilies, and thus it turns their minds to the eternal life, the life ashes tu death. The large majority who, engrossed in the affairs of are only world, have never raised their eyes to higher things, are enough turbed for a while and then go on as usual. There are of effect pro whom it sets to work for the future benefit of humanity at suffering devote their time and attention to guard humanity against to of human catastrophes of a similar nature, while there are not a few the desp the sudden devastation leads to question the love, justice little on mercy of God.

The terrible Messina earthquake has set people thinking her partr this or that way. The vast majority, though moved for a whose h on account of the magnitude of the disaster and its near of the ch the heart of civilization, find little in it now to disturb the sudo ordinary course of life. But there are many people whose Yet all the faith in God has been shaken by the shaking of the eart sets upo Messina and its neighbourhood. Had the foundations beings li

1909.)

faith of perhaps great ea with the

their hea ed for e

prostrate

PRAYER AND EARTHQUAKE.

(Mar

faith of such people been deeper and stronger, they would perhaps have withstood the shock which upset ordinary brick buildings. But an easily acquired belief is easily thrown buildings. But down deeper into things, we shall find that it is men away. If we look the world, in what may be 8 goldenaled the visitations of God, which cause a widespread devasem thation, that men sometimes find objections to the love, mercy, by nigustice, power and providence of God, but the existence of very kind of evil in the world, sin, disease, pain, misery and ur signath itself, has often led men to raise the same objection. A great earthquake which destroys beautiful cities and levels them with the ground in an instant, burying their inmates in their normruins, a great flood that sweeps off life and property alike king before it, a great famine that devastates populous tracts of the es a country, a virulent pestilence that blots out of existence whole the families, a volcano that by throwing out fiery lava and burning ife ashes turns the most beautiful places into dreary wastes,-these of are only examples of death and misery inflicted on a scale large are enough to attract the attention of the outside world, and the e of effect produced is greater because of the collectiveness of the suffering. But if we cast a glance at the ordinary occurrences st of human life, the same scene still meets the eye. Who can guage the despair and grief of the parents from whom their darling stice little one who had been the light of their eyes and the joy of their hearts is all at once cut off by some fell disease and silenced for ever, or that of the husband or wife from whom his or kin her partner in matrimony is separated in the prime of life and a whose happiest moments of life are thus made a dream, or that of the children whose joy is changed into unutterable grief by the sudden death of their father on whose earning they lived. Yet all this takes place daily in the world, and the sun rises and sets upon thousands, nay hundreds of thousands, of human beings living on the surface of the earth who find themselves prostrated with grief in one way or another. And the majority

of men in the world are those whom their individual griefs who qu losses, however slight they may be, are of far greater important who qui disease than any widespread and general disaster which does not affect eyes to them individually, however great may be the ruin which eyes to brings upon others. Hardly a month passes when most of usif you v do not read in the newspapers of some great disaster in this or them," that part of the world, of an earthquake or volcanic eruption, of Quran famine or plague, of a flood or a colliery disaster, but the news upon I if not touching us closely, does not create more than a passing upset sensation, while if the same man were told of the loss of is unjust a part of his property or of one of his dear ones, he would goodness sometimes go raving mad with the shock and lose himself i or mise despair and grief, being ready even to curse God.

It will thus be seen that we do not measure disaster simple life gen by its magnitude or by the suffering which it inflicts. It is or merely our own interest in the matter that makes us have at humani grief or concern. Thousands of children are doubtless renders earthque orphans every day, thousands of wives become widows at any of thousands of parents are bereft of their children, yet we new wide ea complain that God is not good or gracious so long as the calamit things does not smite us in some tender place. Even the great the wo disasters do not disturb the great majority and we find no to prepond with God so long as our own lot is good. In other work is absur people do not generally consider the mere existence of afflicit of an al in the world to be inconsistent with Divine love and provide so long as they themselves are personally untouched by it.

To make the existence of pain and misery the basis of objection against the providence of God we cannot, howers view the matter from the narrow standpoint of men of the ty described in the previous paragraph. In the first place if look around us with a more careful eye, the scenes of afflicting will not be found to occupy a very prominent place. The Di

this ea

A are ess there is love an moral world. combati kindnes been no

PRAYER AND EARTHQUAKE.

(Mar: 1900.)

of &

were!

ty

who questions the goodness and mercy of God because he finds who questions who questions who questions who questions existing in the world must indeed shut his disease and disease and every eyes to the beautiful side of nature, to the goodness, beauty, which eyes to the universe. "And Ost of usif you would reckon up the favours of God, you cannot count this or them," thus ends one of the most beautiful verses of the Holy tion, of Quran which enumerates the numerous blessings of the Creator news, upon His creatures, and then, as if to chide man for being passing upset by the slightest affliction or distress, adds: "Surely, man loss of is unjust, ungrateful." The question for us to decide is, have would goodness, beauty and happiness the upper hand in the world uself i or misery and affliction? It is true that everything here upon this earth lives in peril, but how often does that peril turn to real disaster? How few are the moments of affliction in a man's simply life generally when compared with the moments of happiness. · It is only once in years that the peaceful and tranquil course of ve at humanity is interrupted by the news of a great flood or a great nder earthquake or a widespread famine or pestilence; and when any of these visitations comes, it is a very small part of the new wide earth that it affects, the rest continuing to enjoy its good lami things undisturbed. Disease, pain and misery are there in real the world, no doubt, but health and happiness have such a preponderance that most men generally forget the others, and it word is absurd to call the goodness of God into question on the basis diction of an almost insignificant factor of misery in human life. ide

A deeper reflection will, however, show that pain and misery are essential conditions of human life upon this globe and that there is nothing incongruous in them with the idea of Divine love and providence. In fact, man would not have been the moral being he is, if pain and misery had not existed in the world. The highest moral qualities are brought into play in if combating with evils and adversity. Courage and patience, kindness and sympathy would not have existed if there had been no occasion in human life to exercise them, and however

1909.)

much the question of the existence of pain and misery in the world might baffle some men, it cannot be denied by any that the best moral qualities, the essentially human qualities, would have never been developed in man if pain and misery had not existed. The high moral qualities of mercy and sympathy would not have been called into exercise if there had been no suffering and men would have been utterly devoid of these noble qualities, But man being created in the image of God, it was necessary that he should have been endowed with the qualities of mercy and sympathy. Without these, humanity could never have made any progress, and social relations would not have existed at all. The noble qualities of patience and fortitude are also called into action by suffering, and it is by the help of this quality that man has attained the great heights of success. We learn first to suffer afflictions, calamities, provocation and other evils, and when the habit of mind is formed in us which enable us to bear them with calmness, we are able to cope with great difficulties which require a steady and untiring application of our faculties. Had there been no suffering in human life, the qualities of fortitude and patience would never have develope! in man, nor would any of those great objects have been accomplished which require steadiness on the part of the worker Patience has taught us that in our failures lies our real success because it enables us to make renewed and more powert attempts after every failure until the difficulty is overcome Thus it would be seen that our suffering is the secret of of success, and it is, therefore, not inconsistent with Divine los and goodness. When this is established it is idle to question why the affliction is brought about in this and not in that well The disaster is sometimes limited to an individual and sometime to a family, while at comparatively rare intervals a widespress disaster affects a whole city or a whole province. The greate the range of the calamity, the wider the scope of the symp thetic feeling which it awakens in the breasts of people residing

in diffe serve t differe elevat human مرا ت all li ina) د و ن light ; with makin upon patien them,

T

they verses to suf of for soul a may b to ove

Upon

which tions ordin to lig or a c

the H the hi forme to the

the la

(Marc y in the ny that

Would ad not Would ffering,

alities. essary mercy r have xisted

e also of this We other nable

great ion d , the loped

ccomrken cces rerfi

COL f oil lon

estin Was time ores

eate: mp din in different quarters of the globe. Thus widespread disasters serve to strengthen the bonds of union and sympathy between different people, and by widening the outlook of sympathy elevate the moral feelings of humanity. The purpose served by disaster in the moral elevation of

humanity is thus described by the Holy Quran: ولنبلو نكم بشئ · من النخوف والبجوع ونقص من الاموال واللانفس والثمرات وبشر ; لصا برين الذين اذ اصا بتهم مصيبة قا لوا انا لله و انا اليه را جعون • اولئک عليهم صلوات من ربهم ورحمة We shall surely try you (i.e., bring to light your hidden qualities) by afflicting you in some measure with fear and hunger and loss of wealth and loss of lives and making failure to attend upon your efforts or bringing death upon your offspring; and bear good tidings to those who are patient under these adversities, and when a misfortune befalls them, say, 'verily we are God's and to Him we must return." Upon them shall be blessings from their Lord and mercy and they shall be rightly guided" (ii, 50). According to these verses of the Holy Quran, the faithful servants of God are made to suffer certain adversities that thereby the great moral qualities of fortitude and patience which lie as germs within the human soul and need the proper soil and proper occasion for their growth, may be developed within them and that thus they may learn to overcome difficulties by repeated efforts. The word لنباد نكم which is derived from the root exercises in some of its derivations the significance of manifesting and conferring a benefit. Its ordinary meaning is trying or proving, with the idea of bringing to light the hidden qualities of a man underlying it, as a trial or a contest and struggle with adverse forces brings into action the latent powers of the soul. Hardships are thus, according to the Holy Quran, a nursery for the growth and development of the higher qualities of the soul. Our morals are not actually formed unless they are proved by sufferings and trials which stand to them in the relation of practice to knowledge.

So far I have dealt with the objections against the provi the Pu ence of God which are raised on the basis of the existence ease an pain and misery in the world, as it was necessary to clear the repent before making any remarks upon the subject of this paper, we have the heading of this article, I have put the word earthquake, manifes as indicating specifically an earthquake, but as being a type the gravest and most sudden form of disaster that can bela humanity. It is, moreover, the Messina earthquake which ha against been made the occasion of giving expression to various ide ing of on the significance of disasters. The real question before platter co therefore, is, Is prayer to God in any way helpful to rid need no from difficulties and disasters or to avert impending dangen not onl The idea of prayer against earthquake is generally laughed may a by those who think themselves to be sufficiently advanced in the by no material sciences of the world, but among these there are the view. who believe in the helpfulness of prayer in the ordinary aff in extension tions of humanity while denying it in the case of such with necessar spread disasters as a flood, or a pestilence or an earthqua prayer. or a volcanic eruption. As has been shown in discussing t an object question of Divine providence, any such differentiation betwee utmost disasters affecting a smaller or a larger circle of men is impos attain ble. If prayer can be a help in any way in the disasters wi all his affect individuals or families, it cannot cease to be a help whattention the disaster affects a province or a people. I propose to consider for inst this question in the light of history. If prayer has not hithen not the done anything to relieve humanity of its afflictions, it may given up as a useless thing, but if the past history of humai shows that prayer has been the source of immense good to me to a re kind, we may rest assured that it can bring about more g still. But before proceeding to answer the question, I may plain what prayer really means. For this pupose, it will more advantageous to quote a spiritual authority. Mirza Ghulam Ahmad of Kadian, the founder of the Ahmadi whom r movement, issued a manifesto on the appearance of plague

We call nature The me

and of

other w

hard in

ay (

prov the Punjab in which he suggested certain remedies for the distence ease and also laid stress upon the point that people should ear the repent of their sins and pray to God. Objections similar to those we have to consider in this article were advanced against this ke, manifesto, and in replying to these in his work, "The Days of type Peace," the Promised Messiah wrote :-

"It is commonly thought, and often urged as an argument befa hich hagainst the efficacy of prayer, that a prayer to God and the seekus ide ing of means are two opposite courses, and that since the fore we latter course is sufficient for the attainment of an end, a man ride need not resort to the former. This objection against prayer is angen not only directed from the atheistical camp, but strange as it hed may appear, even within the circle of Islam there are men, in by no means few in numbers, who entertain this mistaken e the view. When we cast a glance at the Divine laws manifested aff in external nature, it becomes quite clear that there is a h wid necessary and indissoluble connection between means and hqua prayer. Any one who sets before himself the attainment of ingt an object at first looks for the means and endeavours to his etwe utmost to find out the agencies by which he can possibly muss attain that end. In this search for means he has to apply whi all his faculties to the object before him and give his whole attention to the finding of these means. When we are sick, for instance, we seek for the proper remedy, or if we have ithe not the skill which can enable us to find the true remedy, we call in a physician who reflects on the causes and the nature of our disease, and whose genius is sometimes guided to a remedy, which removes our illness to The method thus suggested is the result of a deep reflection e go and of the consideration given to the question, which, in other words, may be called a prayer. For, when we strive will hard in search of what is hidden from us and to us, we really seek for guidance from a higher power, from whom nothing is hidden, in a language which is expressed

by our very condition. In fact, it cannot be doubted that when in search of a thing the soul stretches out its hands in true zeal and ardour before the Giver of all gifts, and finding itself weak and unable to attain the end by itself, seeks for light from some other source, it is plunged in a prayerful meditation, and its condition then is truly of one who prays to God. It is thus prayer which is the key to all treasures of knowledge and which has brought about the discovery of so many sciences. Our meditations and reflections and our search for that which is hidden from us are all a sort of prayer. The difference is only this that the truly wise, the holy men of God, pray with due respect to Him whom they recognise to be the Source of all blessings and their supplications are based upon a clear knowledge, while the prayer of those upon whose eyes a veil is cast is like wandering in darkness and it takes the form of meditation and reflection. Both have the same object in view, viz., the opening of hidden ways and deep paths and the discovery of means which would make them successful in the attainment of an end. The person who has not a true knowledge of God and a certain faith in His existence is ignorant of the Giver from whom he must seek, but still, when in distress, he seeks for assistance from some other source which he does not know. He walks in darkness and does not know that the way opened to him upon reflection and consideration is also opened by God. But Almight God sees the heart and looking upon its meditations as prayed guides the man, who is thus engaged, in the attainment of his object. In short, it is God who breathes into the hear of men new points of wisdom and knowledge, for Almight God knows that it is He from whom the assistance is sought though the seeker may be unaware of it. If, as stated above, the search is made and assistance sought with a certain knowledge of the true Guide and a certain belief in Hi

190 exi of

the it dra

me

any

mu

is t

2 8

plic sub suit into is b a r mea nati

rem

but

diff

rule

of h

met

ben and pro sho of a

may

now Vita

Iarch

that

abda

and.

eeks n a

One

y to

bout

and

m us that

pect

sings

dge,

cast

a of

t in

and

asful

true

e i

still,

ther

and

ction

ghij

yen

neal

eari

ghts

ughi ove,

rtain

Hi!

existence, it is devout prayer as required by the holy word of God. But if the search for true light degenerates into a search of means by deep consideration and reflection, and the source from which that light comes is not recognized, it is a prayer over which the veil of ignorance is

"It is, therefore, clear that prayer has the precedence of drawn. means and that it is an essential step for every person who sets any object before himself. Every one who seeks to gain an end must pass over this bridge. To set prayer in opposition to means is the height of absurdity. When we pray to God we only supplicate the Almighty Being, who has superior knowledge of the subtlest and most hidden means, to infuse into our minds some suitable and proper plan, or by His creative power to bring into existence some plan which can bring about the object that is before us. Means, therefore, are not opposed to prayer but a result of them. Moreover, as this close connection between means and prayer is established by the laws of nature, human nature also bears witness to it. It is not only to means and remedies that the nature of man turns in disease and distress, but it also seeks a relief in alms and prayer. A glance at the different nations of the world establishes the universality of this rule. Resorting to prayer is, therefore, as well a requirement of human nature as the seeking of means, and both these methods for the attainment of an end are, like twin brothers, the benefactors of the human race. Prayer opens the way to means, and the search of means calls for prayer. The true success and prosperity of a man lie in this that before adverting to means he should resort to prayer and seek assistance from the true Giver of all gifts, so that being fed from that source of light he may find the best and most suitable plans."

Having learnt the true significance of prayer, we may now see what affliction really is. The very things, which are vitally necessary for our life upon this earth, sometimes become,

or are made by human beings themselves, the sources of after are so made that we tion. The laws of nature are so made that we can to may subject may s them to good or bad use as we like. In other words, thankfully with such powers and a thankfully thankfully the court with such powers and a thankfully th has been placed on the earth with such powers and faculty heaven in him that he can conquer the adverse forces of nature herein The Holy Quran says: السموات و لا رض وانزل In this heaven إلسماء ماء فا خرج به ص الثمر ات رزقا لكم و سخر لكم الفلك his use أيورى في البحر با مر ه و سخر لكم اللانها ر و سخر لكم الشمس bent u bent u like the leavens and the earth sical w "God is He who has created the heavens and the earth for and the the good of man) and He sends down water from heare and He brings forth fruits for your food, and He has subjected it is in to you the ships so that by His command they pass through Almigh the sea, and He has subjected the rivers to you, and has subjected to you the sun and the moon both constanti their courses, and He has subjected the day and the night to you of everything which you ask Him He gives to you "(xiv; 3) In this verse we are first told that different things are sul comfort jected to man, that is to say, the physical forces of natur have not been so created that it may be beyond the power of m to conquer them, and in the concluding words it is added to man is given of everything as much as he asks for, by white it is indicated that this conquest over the physical world granted to man to such an extent as he prays for. Thus in verse we have two Divine laws put together for the guidass of man, the one that the physical forces of nature are a querable by man, and the other that he should pray for conquest, which of course means that he should apply all faculties to it and ask for these bounties from God. In another place, the Holy Quran says: النحر لتجري بالبحر لتجري قلك فيه با مرء ولتبتغو ا من فضله ولعلكم تشكرون و وسخر لكم required الى السموات و ما في اللارض جميعًا منه ابن في ذلك الايات 'God is he who, by His command, bi thousan القوم يتفكرون (الجا ثية)

sea an

same ti

early ar we do f to pray back fr guidan world a All the above. world, has mad quake d light of of absur for atta (Ma. 1909.)

idam e co or th 11 6

subjected the sea to you that the ships may traverse it and you may seek the bounties of God, that you may haply be may seek the bounties of god, that you may haply be thankful. And He has subjected to you whatever is in the heavens and whatever is on the earth; all is from Him. Verily nature herein are signs for those who reflect " (|xlv; 11, 12). In this verse too, while it is stated that every thing in heaven or on earth is made so that man may turn it to his use as he turns the sea to his use, it is made incumbent upon him to seek the bounties of God from the physical world. The power has been placed within him by God and the laws of nature made amenable to his power, but t is left to man to apply that power. We can thus turn it is left to man to apply that power. We can thus turn misery into happiness, and evil into good to a certain extent. Almighty God tells us that the mastery of the earth, the sea and the air is granted to us, but He tells us at the same time that we must use our powers to attain that mastery.

Now let us look at the history of the world. Many of the e sul comforts which we enjoy were unknown to our forefathers. Our natur early ancestors suffered no doubt to a much greater extent than of m we do from the severities of nature. Every affliction caused man ed to pray to God, to seek for relief from it and to try to keep it back from him. Slowly and by degrees he has learned, by the orldinguidance of his Creator to whom he prayed, to conquer the outer in world and to turn its forces to his own use and well-being. All these wonders have been wrought by prayer as defined above. When we cast a glance at the past history of the world, we are amazed at the mighty conquest that humanity has made. To laugh at the idea of a prayer against earthquake or a prayer against pestilence or famine is, in the light of the past experience of the human race, the height of absurdity. The greater the object we set before ourselves for attainment, the greater will be the effort and the time required for its attainment. "A day with thy Lord is as a thousand years of those which you reckon" says the Holy

Quran (xxii: 46). The thousands of years that have Remind. days in the sight of God.

Prayer effects more than the mere conquest of the over me world for the benefit of man. The ignorance of the hitutes o race can only be removed by degrees, and whatever salth, n quests it may effect and to whatever degree its knowledge ohich is laws of nature may extend, much will always remain beyanted a its scope. Man can never become all-knowing, and the rvant o that he will know, he will come to know slowly and ayer in degrees. Moreover, a good deal of the pain and misen ver exp which the human race finds itself is the work of its state hand. Oppression, robbery, cruelty and murder are the axieties of man. There are men in the world whom the most melting circumstances would not keep back from the particles. ration of crime. Again, our new experiments in the con of nature bring with them new forms of affliction. these circumstances we must continue to suffer in our or another, and we must learn to be able to be afflictions which are an essential condition of our life this globe. In addition to all this, there is the pain of this and the soul which has little connection with the ordinary of of life. For all these afflictions and miseries, prayer is or remedy. The person who in distress or difficulty resorts to and seeks from God the solution or removal of his difficult blessed with tranquility of mind and true happiness, that his prayer has all the requisites of a true prayer Even if he does not immediately attain the object for he prays—and many of the higher objects are no attained by the prayers of thousands of men continued hundreds and even thousands of years—he is granted and security of mind from God and does not meet pointment or dissatisfaction. The true object of prothe attainment of true felicity and of the peace and

PRAYER AND EARTHQUAKE.

lave he mind. It is by no means true that our real happiness 80 onsists only in the attainment of the object prayed for he man who prays with devoutness and sincerity of heart the ver meets with disappointment and sorrow and this conthe hututes our real happiness. The superior felicity which neither atever salth, nor dominion, nor even health can bring to us, and edge pich is solely in the hand of God, that perfect bliss is ain beranted after devout and sincere prayers. The righteous d the rvant of God in the greatest distress finds himself after ly and ayer in a state of blissfulness which the greatest monarch has misson ver experienced in the height of his power. He who finds f is state of bliss attains the real object and his griefs and

re the exieties end in joy. most ! the po

he con on. n ore o bear

life of thei ry con is 07 ts to F

ffical , pr raya t for no ued d

nted leet ! prs] ad 88

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

the accomment of the day

(Man

The Spread of Islam, II.

Mecca was the birth-place of Islam and the history of it progress in the native city of its founder proves conclusived that it was through its own vitality that Islam came to be professed by millions of the human race.

Arabia, notably Mecca, was particularly unfavourable to the spread of Islam. Idolatry was so deep-rooted among the Arab that even the prophets of Israel admonished their people for turning from Jehovah by drawing their attention to the presitence with which the idolatrous Arabs adhered to their fals deities. If the children of the Arabian desert clung to the false deities with such tenacity that nothing could persuade the to abandon their idols, did it not behove the chosen people; Israel, their prophets would appeal to them, to cleave to the true God, Jehovah, with equal, if not greater, tenacity. Mav a prophet appeared on the confines of Arabia, without influen ing Arabian thought and Arab mode of worship in the less Even the wave of Christianity that swept over a great p of the world left the desert of Arabia that lay in its immedia vicinity as dry as ever. "After five centuries of Christian evangelization," remarks Sir William Muir, "we can point but a sprinkling here and there of Christian converts." 'Judain continues the same writer, 'vastly more powerful had exhibit spasmodic efforts at proselytism; but, as an active and verting agent, the Jewish faith was no longer operative.' same writer observes on page Lxxxvii of his introduction to Life of the Holy Prophet, "The prospects of Arabia before rise of Muhammad were as unfavourable to religious reform they were to political union or national regeneration. foundation of Arab faith was a deep-rooted idolatry, which centuries had stood proof, with no palpable symptom of deed

1909.

again

The chang the ti the ye sula w

time 1

all hu the G was co thorou institu for al Ka'ab of Ara one G Hithe Hence custod of the attrac depen power

> propho most i Ali, l charac

tened clearly

as a p

against every attempt at evangelization from Egypt and Syria." The peninsula had ever presented little prospect of hopeful change, but the state of things was singularly discouraging at the time when the Holy Prophet made his appearance. "During the youth of Muhammad," says Muir, "the aspect of the peninsula was strongly conservative; perhaps never at any previous time was reform more hopeless."

Besides, the teachings of Islam were intensely democratic; all human beings stood on a footing of equality in the sight of the God of Islam. All distinctions were to be levelled which was contrary to all Arab traditions. Islam, in their eyes, was a thoroughly revolutionary movement which threatened the old institutions with destruction. The Meccans had particular cause They had a deep-seated attachment to the worship of Ka'aba; Ka'aba was the pride not only of Mecca but of the whole of Arabia. The temple, originally designed for the worship of one God, now held as many idols as there are days in a year. Hither the pilgrims thronged from all parts of the peninsula. Hence the power and prestige of the Qureish. They were the custodians of the idols in the temple, they were the ministers of the worship of Ka'aba, which being the centre of pilgrimage attracted the whole of the Arab trade; -their very existence depended upon a maintenance of the old institutions. Their power and prestige were now at stake. Their idols were threatened with destruction. Their worship was denounced. They clearly saw that the success of Islam involved their disappearance as a pre-eminent nation among the nationalities of Arabia.

When the Holy Prophet first announced his claims to prophecy, the first to believe in them were those who knew him most intimately. His wife Khadeejah, his daughters, his cousin Ali, his friend Abu Bakr, 'a well-to-do merchant of upright character and clear discernment,' and his former slave Zaid, to whom he had given his liberty, were his first converts. 'So

(Man

y of it lusivel ie to be

to the e Arab ple for presi: ir fals to their

e then ople their Mari fluen

e leas t par redist ristic oint

lais i bite d ou

T to t reit m !

Ti. ch f

decal

Khadeejah believed, says the tradition, and attested the tradition from God. Abu Rake of that which came to him from God.' Abu Bakr, who was bosom friend of the Holy Prophet, so readily believed in h that the Holy Prophet used to say of him, 'I never invited a one to the faith who displayed not hesitation excepting at Bakr; who, when I had propounded unto him Islam, tarried no neither was perplexed.' Speaking of him, Muir says: "Impulse an passion rarely prompted his actions; he was guided by reason and calm conviction . . . His judgment was sound and impartial, hi conversation agreeable, and his demeanour affable and engaging His society and advice were therefore much sought after by the Qureish, and he was popular throughout the city." (Life Mahomet, page 56). The faith of these early converts is conclusive a proof of the Holy Prophet's truth that even Mt has been compelled to admit it. His says, "It is strongly com borative of Muhammad's sincerity that the earliest converts Islam were not only of upright character, but his own box friends or people of his household; who, intimately acquains with his private life, could not fail otherwise to have detect those discrepancies which ever more or less exist between professions of the hypocritical deceiver abroad and his actions home."

While speaking of the early converts, it will not be our place to say a few words with regard to Zaid. He was brought a captive to Mecca by a hostile tribe and sold to a nepher. Khadeeja, who presented the young lad to her. phet received Zaid as a gift from Khadeeja and immedia enfranchised him. So devoted was Zaid to the Holy Prop that he could not be induced, even by his own father, to ret to his tribe or forsake the Holy Prophet.

If Abu Bakr believed in the Holy Prophet as soon as learnt of his claims, there was another who saw in him future prophet of his people as soon, as he heard the first mess

1909. that th Naufa and th of God God b Kudda to Mos brave met in Delive the fol life is, the No liar, th that I never

those ' from t were f of pray that ti of this his rep God, c God h truth; meet t should affection of my

Supre

brough

A

(May

he tri

ho was

in h

ied no

ulse an

ison and

rtial, hi

gaging

by the

(Life ,

rts is

en M

y corn

verts n bost

uaiota

letect

veen t

tions

e out

oughi

pher:

olyF

edist

Prop

ret-

n as

im

mess

that the angel had brought to him. This was Waraqa, son of Naufal, who was old and blind and knew the scriptures of the Jews and the Christians. When he was told by Khadeeja that an angel of God had appeared to Muhammad (may peace and blessings of God be upon him) with a message, he cried out, "Kuddusun, Kuddusun! Holy, holy, verily this is Namus-ul-Akbar who came to Moses. He will be the prophet of his people. Bid him be of brave heart." When Waraqa and the Holy Prophet subsequently met in the street, the former, who knew of the promise of a Deliverer given in the sacred scriptures, addressed the latter in the following words: "I swear by Him in whose hand Waraqa's life is, God has chosen thee to be the prophet of this people; the Namus-ul-Akbar has come to thee. They will call thee a liar, they will persecute thee, they will fight against thee. Oh, that I could live to those days! I would fight for thee. There never came a man with a message like the one which thou hast brought, but was persecuted by his people."

At first the Holy Prophet addressed his message chiefly to those who were attached to him and endeavoured to deliver them from the idolatry of their forefathers. Once when he and Ali were found by Abu Talib, the Holy Prophet's uncle, in an attitude of prayer, he asked, "O son of my brother, what is the religion that thou art following?" The Holy Prophet, availing himself of this opportunity to invite his uncle to the true faith, couched his reply in the following loving words: "It is the religion of God, of His angels, of His prophets and of our ancestor Abraham. God has sent me to His servants to direct them towards the truth; and thou, O my uncle, art the most worthy of all. It is meet that I should thus call upon thee, and it is meet that thou shouldst accept the truth and help in spreading it." To this affectionate invitation, Abu Talib gave the following reply, "Son of my brother, I cannot abjure the religion of my fathers; but by Supreme God whilst I am alive none shall dare to injure thee."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

1909.)

Then turning to his son, Ali, he inquired what religion was k "O father," replied the son, "I believe in God and His Proph and go with him." "Well, my son," said Abu Talib, "he wi not call thee to aught save what is good, wherefore thou art fre to cleave unto him." Abu Talib's answer to the invitation of hi Prophe nephew was very characteristic. He was convinced of the trutt perien of the Holy Prophet as his words spoken to his son, Ali, amply ed and show, yet he would not relinquish the old faith because it was of the the faith of his fathers. The Holy Prophet went on working ment v quietly. Abu Bakr and other early converts named above were forers followed by such notables as Osman, son of Affan, who afterwards became the third caliph; Abdur Rahman, son of Auf; Saad, son of Abi Waqqas, afterwards the conqueror of Persia; Zubair, nepher of Khadeeja, and Talha, a renowned warrior in after days. Fa the first three years his exhortations seem to have been isolate! and the number of men who openly embraced Islam during the period and whose names are mentioned in the traditions amount ed to nearly forty. The number of open converts during the period may have been larger, but the persons whose names ar mentioned in the traditions number nearly forty.

Persecution had begun as soon as the Holy Prophet entered upon his ministry. The early converts could not say the prayers in public from fear of molestation. For this purps they retired to ravines and valleys. Afterwards, probably the fourth year of the Holy Prophet's ministry, Arcam, a or vert to Islam, offered his house to the Holy Prophet. Is building was situated near the sanctuary and here the Ho Prophet used to offer his prayers with doors shut. This house continued to be the meeting place of the small community the Muslims until the conversion of Omar at the close of the sixth year of the Holy Prophet's mission.

The growing success of the Holy Prophet's mission alarme the Quresh and they commenced an organised persecution

the fai Prophe the pla Some 1 from t How c they v they w first M son of of the ed wit an eno thou a Islam. thirst. This la verge (like m of thes

> S put to a spear Amma ting to

wound:

(Man

ng thi

noun.

g thi

nes an

ntered

theil

urpos

oly it

, cor

This

Holy

hous ty 0

f th

rme

on d

the faitful. There was no magistracy in the time of the Holy Prophet. His followers, particularly those who occupied dependant positions or had no strong family support were subjected Proph "he wi art fit to the severest tortures. As most of the followers of the Holy Prophet were such as had no patron or protector, they had to experience the cruellest tortures. They, to quote Muir, were seizamply ed and imprisoned, or they were exposed on the scorching gravel it was of the valley to the intense glare of the midday sun. The tor-Torking ment was enhanced by intolerable thirst until the wretched suf-We were forers hardly knew what they said." The hill of Ramdha and rward, the place called Batha became thus the scenes of cruel tortures. Some recanted only to profess Islam once more when released epher from their torments. But the majority held firmly to their faith. . Fa How cruelly the poor converts were tortured and how steadfast solate they were in their faith in spite of all the persecution to which they were subjected is well instanced in the story of Bilal, the first Muazzin of Islam. Of him it is said, "His master, Omeyva, son of Khallaf, conducted him each day to Batha when the heat of the sun was at its greatest, and there exposed him bare backed with his face to the morning sun, and placed on his chest an enormous block of stone. 'There shalt thou remain until thou art dead, 'Omeyya, used to say, 'or thou hast abjured Islam.' As he lay half-stifled under his heavy weight, dying with thirst, he would only answer, 'ahadun, ahadun,' one God, one.' This asted for days, until the poor sufferer was reduced to the verge of death, when he was ransomed by Abu Bakr who had in like manner purchased the liberty of six other slaves. 'Some of these confessors used in after days to exhibit the scars of their wounds to a wondering generation.

Some even suffered martyrdom for their faith. Abu put to death Samiyya, mother of Ammar, by piercing her with a spear in the most outrageous manner. Yasir, the father of Ammar and husband of Samiyya, was also killed with excruciating tortures. Fearful torments were also inflicted on Ammar.

1909.)

search

The Holy Prophet was often an eyewitness to the tortures wh were inflicted on his disciples. Among those who laid do their lives for their faith was Khobaib bin Hada, who, bei perfidiously sold to the Quraish, was murdered by them in a ve cruel way by mutilation and by cutting off his flesh piece-meal.

The few who belonged to distinguished families were at fits not bel not subjected to the cruel tortures to which the majority of con took A verts, who did not occupy a distinguished position, were subject him to ed. But when they were alarmed at the growing success of the of a po new movement, they decided to adopt urgent measures to still serious But in order not to violate the laws of in their the new movement. vendetta, each tribe undertook the task of stifling the na Abu B movement in its own circle. Each family tormented its on persisted members, its own clients and slaves, when they were known have gone over to the new religion. In this new scheme persecution, they did not spare even the sons of their chief faithful Muir says, 'Thus, when the Beni Makhzum were minded to chastise the converts of their tribe, and among them Walid the Hol of their aged chief, they repaired to his brother Hisham, injuries violent oppressor of the Prophet and demanded his permission his pray And Hisham, we are told, gave them permission to inflict a They la punishment on him only warning them against actually puttin his de him to death.

And even such distinguished followers of the Holy Prop as Abu Bakr did not escape persecution. He used to recite: his house, which lay in a frequented part of the city, portions? the Holy Quran in a loud voice. The recital was not without effect. It conquered the hearts of many who went to the He Prophet and embraced Islam. The Quraish could endure this. They threatened him with death if he did depart from the town. The Holy Prophet, seeing the life of devoted follower in danger, permitted him to leave the Abu Bakr, being forced to fly from the city, wandered about

none co driven tribe w ranson to yield a share

> ters of t was in i Once wh denly su him as dently w manfully man beca from his

(May 1909.)

search of an asylum. But an asylum was difficult to find, for aid do none could dare to offer a refuge to one whom the Quraish had driven out from the city. During his wanderings, he went to a tribe whose chief he had once laid under a deep obligation by ransoming him from the Quraish when he had become their prisoner in a fight between his tribe and the Quraish. He could at fits not believe that Abu Bakr was wandering as an outlaw. He of con took Abu Bakr back to Mecca and asked the Quraish to allow subject him to live in their midst. Being a man of influence and the head of a powerful tribe, his demand could not be refused without to still serious consequences. The Quraish said Abu Bakr might live laws in their midst provided he did not recite the Quran aloud. the na Abu Bakr would not consent to this condition and the chief was ts or persistent in his demand, so at last the Quraish were compelled to yield. This, however, did not totally exempt Abu Bakr from eme a share of the molestation which the small community of the chief faithful was suffering at the the hands of Meccan unbelievers.

In spite of the protection accorded him by Abu Talib, even lid the Holy Prophet was not exempt from insults and even actual ham, injuries. 'The hostile Quraish stopped the Prophet from offering his prayers at the Ka'aba; they pursued him wherever he went.' ict a They laid heavy heaps of filth on his back when he was engaged putting in his devotions. They incited the children and the bad characters of the town to follow and insult him. ' Several times he was in imminent danger of his life at the hands of the Quraish. Once when passing through the court of the Ka'aba, he was suddenly surrounded by a mob of the Quraish who 'leaped upon him as one man,' and seized his mantle near the throat evidently with the intention of strangling him, but Abu Bakr stood manfully by him and called out, 'Woe's me! will ye slay a man because he said that God is my Lord?' So they departed from him. It was the violence of the Quraish towards the Holy Prophet (may peace and the blessings of God be upon him) that

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

o, beit in a ver -meal.

ded i

cite i

outi

led Hamza, the youngest son of Abdul-ul-Muttalib to de his faith in his nephew. He was convinced of the truth of Holy Prophet but like his brother, Abu Talib, still add reading to the old faith because it was the faith of his forefathers, into a the Holy Prophet was sitting on the rising ground of Safa, being Jahl came up to him and reviled him most shamefully, flew to silently and patiently he bore his abuse and answered not a m began A slave girl who had observed the scene related with indignal conver the gross abuse of Abu Jahl. His rage being thus kindled worst v hurried to the Kaaba, where he found Abu Jahl sitting with he was company of the Quraish. Hamza rushed upon him saying, ing. V hast thou been abusing him and I too follow his religion; the exceller (striking him with his bow) return that if thou darest, , The mag he declared his faith in the Holy Prophet. Ever afterward Arqam was a steady adherent of the Holy Prophet. through The Ho

Omar, before his conversion to Islam, was also notoriou his skirt his enmity to Islam and for the violence with which he transt refra the Muslims. He was the bitterest adversary of the Holy Protestify, t 'Omar was a man of gigantic stature, of fabulous strength terest a great courage. His wild aspect terrified the boldest and his vanquish struck more terror into the beholder than would have power of inspired by another man's sword. ' He one day set out in the sword in hand to kill the Holy Prophet. Before he was aliected to strike his sword, another sword which was far sharper than all his for struck him and before he reached the Holy Prophet, he had fastly car converted from an assasin into a harmless convert. The the people which wrought that wonderful change in him was the came in h While on his way to the house of the Holy Prophs to acquit was informed that he whose life he sought had already com the Almig his sister and her husband who kept their faith secret thand he di fear of persecution. "His wrath was aroused and he availed hi ceeded forthwith to their house. They were listening to the Qurais Sura, which Khobab recited to them from a manuscript hem of the persecutor drew near and overheard the low murmur which awa hem of th 1909.)

(Mar

to de

th of reading." He knocked at the door whereupon Khobab retired ers. reading.

He entered the house with rage and his suspicions being confirmed, he attacked his sister's husband, but his sister ully. Hew to the rescue. In the stuggle, her face was wounded and lot a m began to bleed. Stung by the insult she cried out, 'Yes, we are adignat converted, we believe in God and His Prophet. Now do thy ndled, worst upon us. ' When Omar saw her face covered with blood, g with he was softened and asked to see the paper they had been reading. When he had read a part of the paper, he exclaimed, ' How excellent is this discourse and gracious.' Being converted with t, the magic effect of the Sura, he went straight to the house of Arqam and knocked at the door. Hamza and others, looking through a crevice, started back exclaiming that it was Omar. The Holy Prophet bade them to let him in and catching hold of orion his skirt and the sword belt, said, 'How long, O Omar, wilt thou ne tranot refrain from persecuting '? And Omar replied, ' Verily, I y Protestify, that thou art the Prophet of God. ' Thus one of the bitength terest adversaries of the Holy Prophet was in a moment nd his vanquished by a few verses of the Word of God, such was the nave power of the word which God revealed to His Messenger.

In the midst of these trials, when his followers were being subs all jected to the bitterest persecution and when the foe had ranged than all his forces against him, the Holy Prophet faithfully and steadhad fastly carried out the divine injunction to deliver the message to he the people. He not only addressed himself to the individuals who the came in his way, but visited every assembly and every gathering ophi to acquit himself of the errand with which he was charged by conthe Almighty. God said to him 'publish what thou art bidden' t thand he did not spare himself in the discharge of his duty. He availed himself of every opportunity which offered itself. When the Quraish assembled in the court of Ka'aba, he admonished riph hem of their evil ways and warned them of the destruction ur which awaited them if they rejected God's messenger. He told hem of the fate of the former workers of iniquity and foretold

for them a similar fate if they relinquished not their idolatry. listened not to the voice of the warner. He condemned their in the most scathing terms. When he received the divine of mandment, "And warn thy clansmen who are near of kin," took his stand on the hill of Safa, crying 'I am the naked warm and called the different clans by their respective names. It an Arab custom that when any extraordinary calamity threaten a city, the person who was first apprised of it, stripped himself his clothes, rode a camel and hurried to the city and that was be a signal to the people that some unusual disaster was about overtake the people. It was in allusion to that custom that called himself 'a naked warner.' When all the clans! assembled before him in response to his call, he said, "T you believe me, if I tell you that behind this hill, an en lies in ambush ready to surprise you in the morning." T We have never known you to مما جر بنا فیک الکذ ب a lie. 'Then the Holy Prophet proceeded to warn theme! destruction which was sure to overtake them if they did turn from their iniquities and asked them to take a lesson the fate of the former opponents of the prophets. Wha had delivered the message, Abu Lahab, his uncle, raise stone at him, saying, "was it this that thou didst calls together?"

The great weapon which the Holy Prophet made used the Holy Quran. Knowing the power of the Word of God the magic effect it had on the hearts of men he made the use of it. It was generally by reciting the chapters of the Quran that he and his followers invited the people to faith. When the poets assembled to recite their poems, the Prophet made his appearance there and recited Suras Holy Quran. When men assembled on the occasion of a mer he went there to deliver his message to the people. Arabs came to Mecca for pilgrimage, trade or the settled their tribal disputes, the Holy Prophet went to

them pains arrive ves or holdir the bl dange the va Lahah a lyin their vent c his ow

up the

E

with a of ever spread fiercel the po said to where until was th Najasl the fift 11 mer crush t their f port. Proph afterw who b 1909.)

them God's words. But here again the Quraish spared no pains to frustrate his efforts. "When the pilgrims began to arrive on the environs of the city, the Quraish posted themselves on the different routes and warned the strangers against holding any communication with Muhammad, (may peace and the blessings of God be upon him) whom they represented as a dangerous magician.' When the Holy Prophet went to visit the various tribes that flocked to Mecca, the squint eyed Abu Lahab would dog his steps, crying aloud, 'Believe him not, he is a lying renegade.' 'As these pilgrims and traders dispersed to their distant homes, they carried with them the news of the advent of the strange enthusiastic preacher, who, at the risk of his own life, was calling aloud to the nations of Arabia to give up the worship of their fathers. '

His untiring efforts to spread the true faith in Mecca met with a success which seriously alarmed the Quraish. In spite of every effort on their part to stifle the new movement, it was spreading fast before their eyes. Their anger burned more fiercely and their persecution became hotter day by day. When the position of the converts became intolerable, the Holy Prophet said to them, 'Yonder,' and he pointed to the west, 'lies a country wherein no one is wronged. Depart thither; and remain there until it pleaseth the Lord to open your way before you.' This was the land of Abyssinia which was ruled by a Christian King, Najashi by name. The first group emigrated to Abyssinia in the fifth year of the Holy Prophet's ministry and consisted of 11 men and 4 women. The Quraish, who were determined to crush the movement within the walls of Mecca, being apprised of their flight, pursued the fugitives, but they had already left the port. Among the emigrants were Abu Talib's son Jafar, the Holy Prophet's daughter Rokaya, and Osman son of Affan, who was afterwards the third caliph. This exasperated the Quraish who began to persecute the faithful with redoubled fury. There-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Me

olatry: heir id vine o kin," d warn

s. It w hreaten himself at was

s about m that clans H id, "T

an en . " 7 you to iem di

y did: esson H Whel raise

call

used God, he i the o the

s, the ras d 1131 Whe

tlen CONTE persecuted at home.

fore there was a second flight to Abyssinia. This time also the (Ma. 1909.) escaped in small groups at short intervals to evade the vigila saying, of their persecutors. They were sometimes also accompanied the san their wives and children. The number of the exiles, with what h counting their little ones, now reached 101, of whom 83 we The men. This number shows how repidly the new movement the per

progressing in the city of Mecca, in spite of the persecution at was t the enemy. The flight also shows how bitterly they were bein Holy Progression of the state of th and rich a body

The spread of Islam at Mecca falsifies the assertion that posal. spread with the aid of the sword. At Mecca, we witness Islamon of m spreading not with the help of the sword but in spite of thy described sword. And if Islam could spread itself so rapidly among and cast inveterate enemies in the midst of the hottest persecution and god a time when it was yet in its infancy, what was there to preve a p its rapid spread at a time when persecution was replaced to accep perfect religious tolerance and when Islam had borne numera will colle testimonies to its truth by mighty miracles. thou des

To revert to the story of the exiles, the fury of the Qurague shall and shal even pursued them to their new asylum. The Quraish despite open ched two envoys with precious gifts for Negus. They gained or idolaters the courtiers and then presented the gifts to the kin who believe saying, ' Certain fools among our own people have left their said to O faith. They have not joined Christianity, but have set wheet to the new religion of their own. We have, therefore, been deputed movemen the Quraish to fetch them back. ' The courtiers supported throwsed to prayer, but the king hearing from Jafar, a cousin of the Ewhere he Prophet, an account of the new faith and of the persecut exasperate which had driven them out from their home refused to be longer w them over to the enemy. Then the envoys tried to exasper Wherefor the king against the refugees by saying that the new Propthim that taught doctrines deprecatory of Jesus. But when Jafar recutivis they Sura Maryam, which deals with Jesus and Mary, the king with

(Ma

vigila saying, verily this revelation and that of Moses proceed from Paniel the same source, and added that Jesus was nothing more than with what he was described to be in the Holy Quran.

The envoys returned in confusion. This added to the fury of nent The persecuting Meccans. If the new element was to be crushed cution at was to be done now or never. At first they tried to draw the ere beinHoly Prophet from the path of duty, by promises of honour and riches. One day when he was sitting in the court of Ka'aba, a body of the antagonistic chiefs approached him with a pro-1 that posal. Otba, son of Rabia, acting as their spokesman, said, 'O on of my brother, thou art distinguished by thy qualities and ss Islan thy descent. Now thou hast sown division among our people and cast discussion in our families. Thou denouncest our gods 1tion and goddesses, thou dost tax our ancestors with impiety. We prevalence a proposition to make to thee; think well if it will suit thee aced to accept it. If thou wishest to acquire riches by this affair, we umerawill collect a fortune larger than is possessed by any of us. thou desirest honour and dignity, we shall make thee our chief and shall not do a thing without thee. If thou desirest dominion, Qurage we shall make thee our king.' In reply, he recited to them despine opening of the 41st Chapter of the Quran which threatens the ned idolaters with grievous punishment and promises reward for those ki who believe and work righteousness. When he had finished, he heir said to Otba, 'Thou hast heard, now take the course which seemeth et wbest to thee.' Having failed in every attempt to crush the new uted movement, they took recourse to more rigorous courses. Being

ed broused to frenzy, they expelled the Holy Prophet from Ka'aba e I where he was wont to worship and came to Abu Talib, in great exasperation, saying, 'Now, verily, we cannot have patience to be longer with his abuse of us, our ancestors, and our gods. spen Wherefore either do thou hold him back, or thyself take part with Propthim that the matter may be decided between us. " Having said recorthis they departed. Thus being in straits, Abu Talib sent for the

Holy Prophet and having informed him of the threat of (M: Quraish leaders said to him earnestly 'therefore save thyself me also and cast not upon me a burden heavier than I can be clan. But the Holy Prophet's trust was in God. He alone was idolate support. He replied firmly, 'O my uncle, if they brought and to sun on my right hand and the moon on my left, to force me fr It was my undertaking, verily I would not desist therefrom until narrow Lord made manifest my cause, or I perish in the attempt.' a month thinking that his uncle wanted to withdraw his protection, including turned to depart. But the firm resolution of the nephew inspir narrow the wavering uncle with fresh courage. It was a shame surrender such a brave and noble nephew to the summary verance of the faithless persecutors. He said to the depart selves nephew, "Son of my brother, say whatsoever thou pleasest, I by the Lord, I shall never abandon thee, nay, never." resolution of Abu Talib to support his nephew excited the fur the Quraish. "The venerable patriarch appealed to the see honour of the Bani Hashim and Bani Muttalib, the king of Muhammad (may peace and the blessings of God be r him) to protect a distinguished member of their family falling a victim to the hatred of the rival clans." And the age was nobly responded to, with the solitary exception of the sp eyed, Abu Lahab, 'the father of the flame,' so intense was hatred of this uncle of the Holy Prophet.

There was now only one course left to the persect They determ Quraish and they now determined to adopt it. to exterminate with one stroke the entire clan of Hashin Muttalib. This was the decisive blow and they now res to strike it. The Quraish entered into a solemn league & the Hashimites. They bound themselves by a solemn door not to enter into any contract of marriage with the Hashing or to buy or sell with them or to have any kind of dealings them. The document was hung up in the Ka'aba and religious sanction was given to its contents.

1909.

that 1 'was p No one pilgrin which provisi

could

There

Holy H

made t

inmate

would

have b

all the How th heart v and re would

purpos He had though

But no

truly s the mo 1909.)

But this was only a prelude to a united attack on the whole I can be clan. The sons of Hashim and Muttalib, Muslims as well as idolaters, were filled with dismay. They abandoned their houses ought and took refuge in a defile, known as the sheb of Abu Taleb. the me fr It was cut off by rocks or walls from the city, and had only one until narrow gateway. This took place on the first night of the first npt.' A month of the seventh year of the mission. 'Thus the whole clan ection, including the Holy Prophet and his family were shut up in this w inspir narrow defile. Abu Lahab was the only member of the family shame that remained outside. 'The bar of separation,' says Muir, ary vet. was put rigorously in force.' The Hashimites soon found themdepart selves cut off from all supply of corn and other necessaries of life. sest. No one ventured forth from the defile except at the season of pilgrimage.' The blockade lasted for three years. The stock which they had carried with them was soon exhausted. The failing provisions soon reduced them to want and distress. The citizens could hear the wailing of the famished children within the sheb. There were, in the enemy's camp, some sympathisers of the Be Holy Prophet. Among these there were some who sometimes made the perilous attempt of carrying provisions to the famished inmates of the sheb. But for such occasional aid, 'probably they would have entirely perished.' How trying this blockade must have been to the Holy Prophet! He knew he was the cause of all the distress which his followers and clansmen were suffering. How the wailing of the famished children must have wrung his heart with pain! How the sight of the distress of his friends and relations must have stung his sensitive heart. would have seemed a far lenient trial than this distressing pain. But no distress, however great, could make him swerve from his purpose. He had not undertaken the task out of his own will. He had no option in the matter. Therefore, he held on, even though he was crushed under mountains of distress. He had truly said 'even if they brought the sun to his right hand and the moon to his left, he would not desist from his task.' His

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

(M:

he fun ie sen e king

mily t the am the squ e Was

erseu Leter ashin rest

le 85 docus Tashir. ings

and t

(1909.)

firmness under such circumstances was the greatest proof to the Mecca firmness under such of the weary years, the imprisonment Mecca truth. During the three weary years, the imprisonment Holy vented him from preaching to the outside world. In the Tayef, of pilgrimage, however, he used to visit the pilgrim encampus from at Mecca or Mina, but even then he was closely pursued by from the squint-eyed 'Father of the Flame' who cried, 'This fellow i and pe liar and a Sabean.' When the strangers said to the Holy Pi vouring phet, in reply to his exhortations, 'Thine own kindred and peor bleeding should know thee best, wherefore is it that they have cast the under off?' he, being sorely grieved, would look upwards and me welcome complaint, 'O Lord, if Thou willest, it would not be thus,' We his har the pilgrimage season passed away, the Hashimites would re plaint to their confinement. Thus three weary years passed away, nificance I have said, even in the enemy's camp there were many weak! secretly liked the Holy Prophet and who could no longer prey to the sight of the dire distress which the Holy Prophet, I am followers and his kinsmen were suffering. They were plan In the schemes for the rescue of the Holy Prophet. In the meanwil asking it was known that the document suspended in the Ka'aba h But the been devoured by ants. Availing themselves of this opporturinstead five chief men proceeded to the defile of Abu Talib. 'Stant see the by its entrance, they commanded all that had taken ret with su there to go forth to their respective homes in security and pe The Quraish, confounded by the boldness of the stroke, of no opposition. They perceived that a strong party had go up who would resent by arms any attempt to lay violent hands a upon the Moslems.'

Abu Talib now more than four score years of age did long survive the removal of the ban. His death was to felt by the Holy Prophet. He who had hitherto stood bell him and his inveterate enemies had now passed away. position became now more critical than ever. He now h to God for his aid. Thinking that he had preached end

At with Ac version masters enced b the follo somethi Tayif; a

going bo

THE SPREAD OF ISLAM, II.

to the Meccans he now turned his attention to the people around (1909.) Mecca. Abu Talib had been dead hardly a fortnight, when the Mecca. Abu Mecca. Holy Prophet accompanied by the faithful Zaid set out for Tayef, the nearest city of importance, some 70 miles distant Tayet, the hearts from Mecca. The people of Tayef drove the Holy Prophet from the city, and the rabble and the slaves followed, hooting fellow i and pelting him with stones until the evening.' Zaid, endea-Holy P. vouring to protect him, was wounded in the head. Wounded and and peop bleeding, footsore and weary, he betook himself to prayer cast thunder the shade of some palm trees, which afforded a and my welcome shelter to the thirsty and famished wayfarer.' Raising s.' Whis hands towards heaven, he said, 'O Lord, I make my comould replaint unto Thee of my helplessness and frailty and my insigway, pificance before mankind. O Thou most merciful! Lord of the nany weak! Thou art my Lord! Do not forsake me. Leave me not a nger | prey to strangers, nor to mine enemies. If Thou art not offended, ophel I am safe. I seek refuge in the light of Thy countenance.' plan In the way, an angel of God appeared to the Holy Prophet asking him to pray for the destruction of the people of Tayif. But the noble-minded Prophet, who was an embodiment of mercy, north instead of offering the prayer, only said 'Their children may Stant see the truth.' Did ever a prophet suffer such afflictions and

At the orchard, where he rested, he entered into conversation e, offer with Addas, a slave from Nineva, which resulted in the conad wersion of the latter to Islam. Addas fell to kissing the head, hands and feet of the Holy Prophet, to the astonishment of his masters looking on from a distance who were afterwards influenced by him in favour of Islam. This journey to Tayif forces the following comment even from Muir, who says, 'There is something lofty and heroic in this journey of Muhammad to Tayif; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Ninevah

en ret with such patience?

nd per

as ke

bet

78y.

W los eno-

(M. 1909.)

and summoning an idolatrous city to repent and support mission. It sheds a strong light on the intensity of his be

So fiercely was the rage of his enemy now burning agai Struck him that he could not enter the city of Mecca. None in the became could now take his side, struck with awe by the raging fury said, the exasperated Quraish. But the heart of one of those ri round helped to procure the removal of the ban was melted at will co forlorn condition of the noble prophet. His name was Mulain these Having summoned his sons, he bade them hachle on the them armour and take their stand by the Ka'aba. Assured of p forma assistance, the Holy Prophet re-entered, guarded by Mutaina faith his party.

He now directed his attention mainly to the strangers to the I gathered at Mecca and its vicinity during the season of pilgin age and on the occasion of other festivals. So hot was the pra cution and so intense was the hatred of the Quraish that its no longer possible for him or his followers to live at Mecca. when the Arab tribes gathered at Mecca and its neighbourh he went from tribe to tribe inviting them to the truths offering his own person to them for protection against intolerable persecution of the Quraish. But none was will to incur the risk of a war with the influential and power tribes of the Quraish by offering protection to one whom! had cast off as an outlaw.

In the midst of thick gloom, a gleam of hope at last across his path. While he was one day plying the crowd devotees wherever he saw a likely audience, "he was attract by a little group of six or seven men, whom he recognis strangers from Medina. 'Of what tribe are ye?' said he, cor up and kindly accosting them. 'Of the tribe of Khazraji replied Then, why not sit ye down for a little and

speak ded to and a

will r

they 1 who a city. was no

some

T in con to the tentio to offe they o venge the Pr Hence They

dead . The m (M. 1909.)

the pre nat ital Lecca.

bourhal truths ainst

s wil l power homi

lasts Crowd attrac

gnise e, cor raj,

id I

speak with you.' The offer was willingly accepted. So he expounhis ded to them his doctrine and recited to them the Holy Quran, and after setting forth the difficulties of his position at home, asked whether they would receive and protect him at Medina." Struck by the earnestness and the truth of his words, the y in the became his proselytes. As to the question of protection, they. g fury said, 'If thou comest to us thus, we may be unable to rally those we round thee. Let us, we pray thee, return to our people, and we ted at will come back to thee at this set time next year.' Next year, 8 Mulan these disciples of the Holy Prophet returned, bringing with on the them six more of their fellow-citizens. This band of twelve ed of F formally acknowledged him as their Prophet and pledged their utain, faith to him thus, 'We will not worship any but the one God; we will not steel; neither we will commit adultery; nor kill our children; we will not slander in anywise, nor will we disobey gers the Prophet in any thing that is right.' After the pledge, f pilgi they returned home, with Musab, a disciple of the Holy Prophet, who accompanied them as the missionary of Islam to the new city. Musab's success was so great that within a year, there was not a family among the Arabs of Medina that had not given some of its members to swell the number of the faithful.

The following year, seventy-three converts came to Mecca, in company with their idolatrous brethren, to invite the Prophet to their city, but the idolaters knew nothing of their secret intention. They were taking a hazardous step. They were about to offer protection to one whom the Quraish had cast away and they could not do so without bringing upon themselves the vengeance of the Quraish. But these devoted followers of the Prophet were resolved to take this step at all hazards. Hence the whole affair was conducted with the utmost secrecy. They met the Holy Prophet at the appointed spot in the dead of the night on the eve of the departure of their caravan. The meeting was postponed to the last day so that they might

fly fro they c recant Mecca which of thei becam rated : locked Bani I

by the

locked

'this i

()(

1909.)

our ass politica

Bu being u asylum. The

amazem was aba prevent

be able to escape even if the Quraish were apprised of secret. When the Holy Prophet met them, he began, as his wont, by reciting the Holy Quran. Then coming to business of the night he took from them the solemn ple of protecting him and his followers from the Qurais they would protect their own wives and children. The pledge the last year was also repeated and they promised to obey in all that was right and to defend him and his followers as t would defend their own children. A Meccan spy bad by watching this scene from a distance and his voice falling the ears of the secret assembly, all silently retired to the respective halting places.

The Quraish, as I have already said, were determined stamp out the new faith by keeping it confined to the wall their city. Therefore being apprised that some of the people Medina had held some communication with him, they care familie the Medina encampment to demand the mea who had from an conference with the Holy Prophet. Finding no clue, hour being i to the persons concerned in the affair, they allowed the came "The to depart, unmolested. Soon after they learned that note at Mec the meeting had taken place but that far larger numbers all mig they expected had pledged themselves to protect the their h Prophet. "Foiled and exasperated, they pursued the Ma of Harl caravan. But though they scoured the roads leading to M influence they fell in with only two converts. Of these one escaped other, they seized and tying his hands behind his back, ged him hy his long hair to Mecca." Here a chief, to who bei at Medina, he had rendered service, came to his rescue at being released rejoined the caravan.

The position of the Muslims at Mecca became now perilous. 'The Prophet, fearing a general massacre, advised followers to take immediate shelter at Yathrib.' That we time of the hottest persecution. Family after family beg the emerged of eldinger, where

(M

sed of

1, 23

g to

n pla

uraish

obey [

rs as t

falling

rmined

e wa

ed. ck, di

non

W81

begg

fly from Mecca in secret. The Meccans threw those on whom they could lay their hands into prison and even forced some to When the Muslims began to fly from Mecca, the Meccans realised for the first time the magnitude of the work which the Holy Prophet had done in spite of every endeavour of theirs to prevent the spread of the new faith. Whole quarters pledge became entirely deserted. Muir says, "The Beni Ghanam emigrated in a body, men, women and children left their houses locked. Not a soul was to be seen in the quarters of Beni Ghanam. bad be Bani Bakar and Matzum. Otba, Abbas and Abu Jahl passed to by the dwelling place of the Beni Jahsh and the doors were locked and the houses deserted. Otha sighed heavily and said, 'this is the work of our pestilent nephew, who hath dispersed our assemblies, ruined our affairs, and made a split among us'."

At the flight it became manifest that there were whole people families who secretly favoured the new religion, but were held had from an open confession by the sight of the torments which were being inflicted on the Muslims. Thus, Muir says, on page 59, "The whole of the tribe of Obeidullab, the Beni Dudan, resident at Mecca, were very favourable to Islam; at the Hegira, they bers all migrated to Medina, men, women and children, locking up the I their houses. It is remarkable that this tribe were confederates of Harb and Abu Sofian, leading opponents of Muhammad, the influence of Islam thus frequently overleaping and baffling the political combinations of Mecca.

But besides those who fled to Medina there were yet many, who being dependent on others, or being thrown in prisons, or being unable to fly on account of age, could not flee to the new

The Quraish were quite taken aback. 'They looked on in amazement, as families silently disappeared and house after house vised was abandoned,' says Muir. Though the Quraish did their best to prevent the emigration, but it was now impossible to prevent it.

Ma

The whole movement was planned and conducted with a sea and rapidity on which the Quraish had hardly calculated.

Onner also had to fly secretly. He had arranged a render with his brother Ayash and a friend. The friend was held i by his family. Onear and Ayash pursued their way to Med and when they had journeyed to Coba, near Medina, 1 writer EVIIS Jahel with some others overtook them and brought Ayash by an artful device. 'As the party alighted at a certain passage his companions seized him suddenly and bound him with co and as they carried him into Mecca, they exclaimed, 'Event most his ye men of Mecca, should ye treat your foolish ones.' Then, thought a kept him in durance."

Suhaib, who was a man of immense wealth, was permitted the same go only when he gave up all his wealth. one-four

The Holy Prophet, with Abu Bakr, still lingered at Methe insa awaiting a command from God for departure.

Foiled and baffled, the exasperated Quraish held cound of the co the town hall (Dar-un-Nadwa). After great deliberation the inn fatal decision was arrived at. At the suggestion of Abulyiously it was resolved 'that a number of courageous men, di from different families should sheathe their swords simultant with all in Muhammad's bosom.' This was done so that the responsi of the deed might rest upon all and the family of the nounced Prophet (may peace and the blessings of God be upon similarly might consequently be unable to avenge it. With this purpose, they besieged the house of the Holy Prophet, being formula to average to average to vital chance . being forewarned by God, escaped from the house them the order that he might have time for escape, he bade Ali to and strift his bed, putting his own mantle on the devoted follows you asid repaired with Abu Bakr to a cavern of mount Thout Quraish being baffled even in this last attempt, their (v; 92, 9 unbounded. The news that the Holy Prophet had the man aroused their whole energy. Horsemen scoured the misery and A price was set on his head. Sometimes the danger nigh that Abu Bakr began to quake with fear and the Prophet had to comfort him by saying We are three, THE L with us.' Having lived for three days in the cave, the DEATH. with us.' Having lived for three days in the this this are warmly received by the Muslims of Medina.

1909.)

Al

similar

doned cl

nightly R

1909.)

Ma

a 800

endez

held 1

o Med

d.

Short Notes.

Alcohol is regarded almost a necessity of life in Chistendom, but the misery, disease and pauperism which it brings in its train is appalling. A EVIIS OF DRINK. ina, writer in an English Magazine summarsies in the following

ain passage the terrible cost of drink to the community. "At least one-third of all the recognised pauperism in the vith cor Event most highly civilized communities of Christendom results from Then, thodily and mental inefficiency due to alcoholic indulgence. A similar correspondence of testimony shows, as we have seen, that rmitted the same cause is responsible for the mental overthrow of fully one-fourth of all the unfortunates who are sent to asylums for at Methe insane; for the misfortunes of two-fifths of neglected or abandoned children; and for the moral delinquencies of at least half count of the convicts in our prisons and of not less than four-fifths of ation, the inmates of our gaols and work-houses. We have pre-

Abulyiously seen how alcohol adds to the death-roll through alliance ultane with all manner of physical maladies."

These appalling figures show how true are the words prothe nounced thirteen hundred years ago as a warning to a community upol similarly addicted to drink: "O Believers! Wine and games of chance are only an abomination of Satan's work! Avoid B them that you may prosper. Only would Satan sow hatred to and strife among you, by wine and games of chance, and turn you aside from the remembrance of God, and from prayer," (v; 92, 93). Who can be a greater benefactar of humanity than ad the man who saved at least one-fifth of humanity from all this the

Mr. Stead of the Review of Reviews has at last come to THE LIFE AFTER believe on the automotion that ed from spirits from the other world that

the spirit lives after the death of the fortnightly Review, he makes the following confession of his faith;

"For the last fifteen years I have been convinced pressure of a continually accumulating mass of first-hand evidence of the truth of the persistence of personality after death, the possibility of intercourse with the departed. But I also paid, 'I will wait until some one in my own family has particularly beyond the grave before I finally declare my conviction on a subject.'

"Twelve months ago this month of December, I saw eldest son, whom I had trained in the fond hope that he wo be my successor, died at the early age of thirty three. The between us was of the closest. No one could deceive me fabricated spurious messages from my beloved son.

"Twelve months have now passed, in almost every of which I have been cheered and comforted by messages in my boy, who is nearer and dearer to me than ever before."

The messages received by Mr. Stead from his departed were not written by himself but were received through in his acquaintances. These messages Mr. Stead found so the stamped with the impress of his son's character and his most thought that he has no doubt left as to the reality of these sages. Whatever may be the actual worth of this evident another man, for Mr. Stead the problem is finally solved, truth is established, and I am glad to have this opportunities that it is established, and I am glad to have this opportunities that it is established, and I am glad to have this opportunities that it is established, and I am glad to have this opportunities that it is established, and I am glad to have this opportunities that it is established, and I am glad to have this opportunities that it is established, and I am glad to have this opportunities that it is established.

The phenomenon of communicating with the spirit departed may be new to the West but it has long been in the East. This practice of communication with the known among the Muhammadans as the Kashf-i-Qabi the manifestation of the graves. But it is not favoured more godly, as it is considered a mere waste of time, not be any spiritual benefit to the person who practises it.

ed

d evide

I alm nas pas n on i

I saw

e. The eive me

very vages in

oarted and two so classis moderates

videns ved.

conor.

he de Qabii Qabii ired i

India's Hood Unveiled! Occult Mysteries Revealed!

A Correspondence Course in Occult Sciences.

The KALPAKA—A Magazine of Knowledge voted to Science, Psychology, Philosophy, Metaphy Occultism, &c. India, Rs. 3 per annum, post free.

THE LATENT LIGHT CULTURE.

Tinnevelly Bridge, S. In

IS

T

Anı

THE REVIEW OF RELIGIONS.



THE REVIEW OF RELIGIONS is published on the of each month and undertakes to refute all objections at Islam. It deals with important religious questions and of fair and impartial review of the prominent religions world. It is issued in English as well as Urdu.

Rates of Subscriptions.

Annual Subscription for India ... Rs. 4 (Urdu, &

", other countries, 6s. Single Copy ... 6 annasc

Specimen Copy, 4 annas (Urdu, 2 annas.)

All communications should be addressed to

"Review of Religions

Qadian, District Guraaspur, la

Printed at the Artistic Printing Works, Lahore, by M. B. & Sons, and Published by the Sadr Anjumer in Ahmadiyya, Qadian.

Registered No. L. 303



Vol. VIII.

es.

dge-

S. In

on the

nd of

du, Rs.

masc

ns,

, In

[. Bal

10-11-09 No. 4.

REVIEW OF RELIGIONS

APRIL 1909.

CONTENTS.

Pages.

ISLAM AS INTERPRETED BY THE AHMADIYYA

MOVEMENT 145

THE SPREAD OF ISLAM, III 120

QADIAN.

DISTRICT GURDASPUR, PUNJAB, INDIA

Annual Subscription, Rs. 4. - Single Copy, As. 6



TH

Vol.

Is

AT set brief the Ahn the worl Divine r and not parts of greatest

*A papel and 11th Ap

fountainthe grant have been

THE REVIEW OF RELIGIONS.

Vol. VII.)

APRIL, 1909.

(No. 4.

بسم الله الرحمن الرحيم نعمد او نصلي على رسوله الكريم

Islam as interpreted by the Ahmadiyya Movement.*



ATTITUDE TOWARDS OTHER RELIGIONS.—I may at the outset briefly point out the attitude of Islam as interpreted by the Ahmadiyya movement towards the other great religions of the world. The fundamental principle of Islam with regard to Divine revelation is that as God is the God of the whole world and not of any one sect or tribe, He has also blessed all parts of the world and all tribes of the human race with the greatest of His gifts, i. e., Divine revelation which is the fountain-head of true guidance, and He has not been sparing in the granting of this gift to any people. And thus it ought to have been. For, we see that the things on which the physical

^{*}A paper read at the Convention of Religions held at Calcutta on 9th, 10th

life of man depends are found in all countries and amounts for the state of the sta people, though they are only meant for man's short-lived of of life upon this earth. How can it, therefore, be sup, that those guidances and heavenly blessings, on which dep the spiritual life of man which is his life eternal, should granted to one particular tribe in one particular country all other tribes and people should be kept entirely ignorate them? Human reason cannot attribute such injustice to who is the God of all people that he should favour one people remain aloof from all others as if he were a tribal deity. has not made any invidious distinction between different pe and He is not unjust to any. The power and faculties He granted to the ancient people of India were also grante the Arabs, the Persians, the Syrians, the Chinese, the James the Europeans, the Americans and the Egyptians. For all earth of God serves alike as a floor, and for the sake of all sun, the moon and the stars give their light and performs other functions as God has charged them with. All people is derive benefit from air, water, fire, earth and other created by God and all equally use the produce of the its corns and its herbs, its flowers and its fruits. The Quran opens with a verse which teaches this broad down It says: "All perfect and pure attributes belong to God is the Lord of all the worlds." The words used here! general that they include all the different people, ages and different countries. The opening of the Holy with a verse which is so broad in its significance shows that the Holy Quran refutes the doctrine which sets in the vast and unlimited grace and sustenance of God, rethe manifestation of these attributes for a single people exclusion of all others, as if the latter were not the crest God. The Holy Quran is full of verses which clearly the belief that prophets have been raised from of part

190 trib intro God acco vide its 1 in " Th sent.

true of the count ages, of all Nouri exists encirc all and circle The I accept the hu they a the ass step. declara Moses : and rig whom g and oth Krishna 1909.) ISLAN AS INTERPRETED BY THE ARMADITYA MOVEMENT.

(4.

amo:

ved o

supp dep

shou

ntry

Brong

e to Deople

ity.

at pe

ies w

grante

Japa:

or all

E all

orm s

ople 🔡

er E

he ex

The !

docin

God

eres

di

oly (

18 ch

s lin

resi

ole ii

reat

CODIS

par?

tribe or been sent to one particular country. It teaches by the introduction of many and varied comparisons that as Almighty introduction of many and varied comparisons that as Almighty God has been providing the physical necessities of every country according to its conditions and circumstances, so He also provided means for its spiritual training and the satisfaction of its spiritual requisites. The Holy Quran says in one place in the clearest words:

"There is no people among whom a warner has not been sent."

In fact, it will be admitted without any discussion that the true and perfect God in whom we must all believe is the Lord of the whole world. His sustenance is not limited to a particular country, but He is the Sustainer of all people, the Lord of all ages, the King of all places and countries, the Fountain-head of all grace, the Source of all power, physical and spiritual, the Nourisher of all that is created and the Supporter of all that exists. The grace of God encompasses the whole world and encircles all people and all ages. He extends His bounty to all and does not exclude any people from the all-comprehensive circle of His grace, nor does He deprive any of His great blessings. The Holy Quran makes it obligatory upon its followers to accept all the prophets who are accepted by large numbers of the human race. It is a sufficient argument of their truth that they are accepted as true by a great part of the world and that the assistance and support of God was granted them at every step. On this principle, we do admit, and to make a public declaration of this admission consider to be our happy duty, that Moses and Jesus and the other prophets were all the holy, chosen and righteous prophets of God, and that the holy men through whom guidance was brought to the people in the Arya Varta, and other righteous leaders of the Hindus, such as Rama and Krishna, were all the chosen servants of God, to whom He sent

(4)

196

expe

Pror Mess

Hind

Ahm

down His grace and upon whom He showered His blessing This message of peace and union we consider our peculiar production of the district of the dis lege to preach in the world so that all the different people a become as one people by revering the sacred religious lead of each other. It was on these principles that the founder the Ahmadiyya movement wrote his last work entitled "Message of Peace" for bringing about a union between Hindus and the Muhammadans.

NATURE OF THE MOVEMENT.—The Ahmadiyya moveme stands in the same relation to Islam in which Christianity sto to Judaism. By Christianity here is meant, not Christian as it is preached or practised now, but the Christianity whi Islam represents to be the true religion taught by Jesus Chris The chief characteristic which distinguished Christianity to all other sects of Judaism was its acceptance of Jesus as expected Messiah of the Hebrews in which all the hopes a prophecies of Israel were fulfilled, and the chief characterist which distinguishes the Ahmadiyya movement from all a sects of Islam is its acceptance of Mirza Ghulam Ahmadi founder of the movement, as the Promised Messiah and: Mahdi of the Muslims in whom all hopes and prophecia Islam concerning its future triumph and greatness are full But there is an important difference here. As the Mosait was meant only for the Israelites, the mission of Jesus was originally limited to the Hebrew people only, and he was as tially the Messiah of the Israelites and not of any other F or nation. But the mission of Islam, unlike that of July is universal, and the mission of the Ahmadiyya mover unlike that of Christianity, is similarly universal. This sality of its mission is indicated in the claims of its found have come in fulfilment of the hopes and prophecies not Muslims only, but of every people who entertain such hops

one. the n India a reci throu first v There the be raise o prophe early a beginn genera Ahmad was eve that h Muham gave ca his clair into exi lished a accept b ship. 7 1888, dı But the

beyond t

that the

1909.) ISLAM AS INTERPRETED BY THE AHMADIYYA MOVEMENT.

expect a reformer in the last ages. Thus Ahmad claims to be the Promised Mahdi and Messiah of the Muslims, and the Promised Messiah of the Christians and the Promised Avatar of the Hindus. These three claims point to the universality of the Ahmadiyya mission.

HISTORY .- The history of the movement is not a very long one. It was established in 1889. Up to that time the founder of the movement had been looked upon by a great majority of the Indian Muslims as a great Muslim reformer, and his claim to be a recipient of Divine revelation which became widely known through his first great work, the Barahin-i-Ahmaddiya, the first volume of which appeared in 1880, was generally admitted. There is a tradition of the Holy Prophet which says that "in the beginning of every century (of the Muslim era) God will raise one who shall reform the faith." In accordance with this prophecy, the founder of the Ahmadiyya sect announced as early as 1880 that he was the reformer who had to appear in the beginning of the 14th century of Hejira and the Muslim public generally accepted him as such. His famous work, the Barahin-i-Ahmadiyya, was hailed by the Muslims as the best work that was ever written on Islam during the thirteen hundred years that had elapsed since its birth, a view to which Maulvi Muhammad Husain of Batala, now one of his bitterest enemies, gave candid expression in his Isha'at-us-Sunnat. But though his claims were thus admitted, the new movement did not come into existence till 1889 when the founder of the movement published a manifesto, stating that he was commanded by God to accept bai'at from the people and to take them into his discipleship. This announcement which was made on the 1st December, 1888, drew many to him, and excited little or no opposition. But the course of the movement was not destined to run smooth beyond the short period of two years. In 1891, Ahmad declared that the Muslims were in error in believing Jesus Christ to be

d

(4)

blessig

iar pri

ple L

s lead

ounder

itled |

tween

noveme

nity sto

ristian

y whi

18 Chri

ity fr

18 as f

Opes a

acterio

all of

mad,

andi

phecia fulf

osaic

W351

V38 85

er P

Judi

OVEL

s of

ound

opei

alive, that he was dead and Almighty God had raised him (Ahmad) in the spirit and power of Jesus Christ in accordance with the promise contained in prophecies speaking of the advent of the Messiah in the last days. The claim was not altoget a new one, for he had already published, in the Barahin Ahmadiyya, revelations in which he was addressed as Chrand a vision to the purport that he and Jesus were two particles of one and the same essence. The announcement neverthelesexcited great opposition and changed the feeling of friends and reverence with which he had been regarded up to that the into one of bitter animosity and strong ill-will, and fatwas we published in which the founder and members of the sect were declared to be heretics. But notwithstanding this strong operation, the sect claimed nearly 400,000 adherents at the day of its founder in May last.

SIGNIFICANCE OF THE NAME.—The reasons which led ! founder of the Ahmadiyya sect to give it this name were explain ed by him in a manifesto issued in 1900 when this name sa adopted. The Holy Quran and traditions speak of two manife tations of the Holy Prophet and it is to these two manifestation that his two names Muhammad and Ahmad refer. Muhamma means "the glorified one" and the name was therefore sign cant of the great glory which the Holy Prophet was destined attain, and the significance of the prophetic names came to it during the Medinite period of the Holy Prophet's life and thirteen hundred years that have since elapsed, as is shown the great glory and power which Islam attained physical during these two periods. The other name Ahmad means to who glorifies," and as Muhammad is significant of glory, Abr is significant of peace. It indicates spiritual greatness attain by one who glorifies the name of God. In the Holy Prop life the manifestation of this name was witnessed during Meccan period of his life, and in the history of lelaps

1909.)

Ahmad greatne the four manifes which is

ciples a lished o mary of

that he

2.

cation, l mandme Government away by

8.
and shall
he shall
forgiven
remember

4. and the otherwis

5. stances, that he s

1909.) ISLAM AS INTERPRETED BY THE AHMADIYYA MOVEMENT. 151

Ap

bi:

dve

[et]

hin.

Chri par

hel:

dsl

ti

We re i

Opp

des

11

plain

8 TE

nife stice

gri gri

edi

lig.

dr

roi,

CZ

ali,

Ahmadiyya movement represents this particular phase of the greatness of Islam. In other words, the appearance of Ahmad, the founder of the Ahmadiyya movement, is really the second manifestation of the Holy Prophet, the chief characteristic of which is to be the predominance of the quality indicated in his second name Ahmad, which is peace.

Conditions of Initiation.—The conditions on which disciples are initiated into the Ahmaddiyya sect were first published on the 12th January 1889. The following is a brief summary of these:—

- 1. That the disciple shall promise with a sincere heart that he shall not be guilty of any kind of shirk so long as he lives.
- 2. That he shall eschew all evil, such as falsehood, fornication, looking lustfully at others, transgression of Divine commandments, cruelty to any creature of God, rebellion against Government, &c.; and that he shall not allow himself to be led away by his passions.
- 3. That he shall be regular in saying the five daily prayers and shall also try to say the night-prayers (tahajjud), and that he shall invoke Divine blessings upon the Holy Prophet, ask forgiveness of his sins from God and seek His protection, and, remembering the numerous Divine blessings upon him, glorify and praise the name of God under all circumstances.
- 4. That he shall not in any way injure mankind in general and the Muslims in particular by his hand or tongue or otherwise.
- 5. That he shall remain faithful to God under all circumstances, whether happy or grieved, in affluence or in need, and that he shall submit to the will of God in all cases and be prepared to suffer any hardship or disgrace in His path, and that

(Apr. 1909.)

he shall not under any trial turn his face away from Him, b shall make the tic of union closer.

- That he shall not follow his sexual desires and she submit to the Holy Quran and take the words and deeds of Holy Prophet as the rule of his life.
- 7. That he shall entirely forsake self-conceit and haugh ness and lead his life in submission, humility and meekness.
- 8. That he shall consider the interest of his religion and glory and sympathy with Islam as dearer than all other interest viz., his property, his honour, his children and every thing the is dear to him.
- 9. That he shall sympathise with all the creatures of 6 only for His sake, and so far as it lies in his power benefit mar kind with his God-given faculties and blessings.
- That he shall remain faithful to the promise which makes at the time of bai'at so long as he lives only for God's sake, and that the tie which unites him to his master into whe hand he has given his hand shall be more powerful thank worldly relations and kinships and the ordinary relations! master and servant.

CHIEF OBJECT.—The chief object which the Ahmadin the Ahm movement sets before itself is the regeneration of manhi two of the through renewal and re-animation of faith in God and point i.e., Mu out the true way to release from the bondage of sin. How edid not object is attained by joining the movement is thus explain afterwar A belief in God is simply a lip-belief if there is no certainty Srinagar the mind as to the truth of what is professed with the top several s The existence of God, though it may be inferred from natural known only through revelation and through the wonds his own manifestations of Divine power and knowledge which shown through the prophets and messengers of God. Its

this rea from ti Divine may wo has sent He is c the hear signs wh tations a faith is the bone Without and wi power a prophet made k a proph its leade

of this n

righteou

moveme

in this a

30). Bu

1909.) ISLAM AS INTERPRETED BY THE AHMADIYYA MOVEMENT.

(Apr.

n, b

d sh

of th

ugh

and i

hich he

Gods

whose |

plair

ture

nde

It is

S.

this reason that Almighty God has been raising His messengers from time to time, so that witnessing the manifestations of Divine power, people may have a certain faith in God which may work a pure transformation in their lives. Hence Almighty has sent a messenger, the Promised Messenger of the last days. He is come to re-animate faith and to generate true certainty in the heart with regard to the existence of God by extraordinary signs which make one directly witness the wonderful manifestations and Divine power and knowledge. Unless such a living faith is generated in the heart, a man can never be released from the the bondage of sin, and can never attain to true union with God. Without certainty in the heart a man can never overcome sins and without fresh heavenly signs showing wonderful Divine of the power and knowledge there can be no certainty, and without a t me prophet of God to whom the deep secrets of the future are made known, there can be no fresh heavenly signs. It is such a prophet of God that the Ahmadiyya movement has found in its leader, and it is for this reason that most of the members of this movement are daily making a progress in purity and righteousness and in attaining a union with God. Thus the movement claims to be the only religious revival in the world tions in this age in the true sense of the word.

CARDINAL DOCTRINE .- The principal doctrine which brings adiy, the Ahmadiyya sect face to face with the cherished doctrines of two of the most important religious communities of the world, i.e., Muhammadans and Christians, is the doctrine that Jesus did not die on the cross but that he did die a natural death afterwards, his tomb being situated in the Khan Yar Street at Srinagar. The evidence for these two assertions is drawn from several sources, briefly given below :-

(i). Evidences from Gospels. (1) Jesus prophetically likens his own fate to that of Jonah (Matt. 12: 39, 40; Luke 11: 29, 30). But Jonah never died in the whale's belly or wherever

(dp

he was, though he could not have been taken but for all man. Jesus, therefore, prophesied that he would remain at like Jonah. (2) Jesus said that he had been sent to the sheep of the house of Israel (Matt. 15: 24), and that he come "to seek and save that which was lost" (Luke 19:11 It is certain that the Jews at Palestine did not represent than two tribes of Israel and the other ten tribes had long by settled in the East. These were, therefore, properly the sheep and they were to be sought and saved. It was, therefore to these tribes that Jesus betook himself after the crisis of cro fixion. (3). The dream of Pilate's wife (Matt: 27:9) meant to save the life of Jesus. Why should the angel he appeared to the Magistrate's wife pleading for the safety Jesus if it had not been God's will that he should be saved The prayer of Jesus the night before his arrest affords and very strong evidence of his being taken down alive from cross, for the prayer of a righteous man in distress and afflict is never rejected by God. In fact Almighty God had prome to save him from the disgraceful death on the cross, and Ja was referring to this promise when he cried " My God, My 6 why hast thou forsaken me." (Matt. 27:46). Heb. 5: makes the matter still more clear, for there the acceptant this prayer of Jesus is admitted in clear words: "When hel offered up prayers and supplications with strong crying and unto Him that was able to save him from death, and was let in that he feared." In fact, no clearer evidence than ! needed to show that Jesus did not die on the cross. (5) 15 remained on the cross for a few hours only, but death by fixion was always tardy. The two men crucified along Jesus were still alive when taken down from the cross, and (6). fore Jesus could not have died so soon. of legs which was resorted to in the case of the other two nals was dispensed with in the case of Jesus. (7). The Jesus being pierced, blood rushed out, and this was a

1909.) sign of die so the otl of his room, on the its mou a super him to had dis have b was in the wo hand in (Luke with tv shows o fled fro safety. have un crucifix himself have m

> (ii draws a which i Jesus. by his a as havin there is those w is clearl the wou

fear of

(dp

r ad

in at

thell

he !

19:1

ent

g bel

the 1

neref

of cru

9) 1 el h

afety

ved.

anoil

from

Afflici

promie

nd Je

My Gi

b. 5:

ptanx

n hel

and E

as ha

an il

5) 16

by or

ng f

nd the

breek

WO CE

e si

CET

1909.) ISLAM AS INTERPRETED BY THE AHMADIYYA MOVEMENT. (8). Even Pilate did not believe that Jesus could sign of life. (Mark 15: 44). (9.) Jesus was not buried like the other culprits, but was taken in charge by a wealthy disciple of his who lavished care upon him and put him in a spacious room, hewn in the side of a rock. (10.) when the tomb was seen on the third day, the stone was found to have been removed from its mouth which would not have been the case if there had been a supernatural rising. (11.) Mary, when she saw him, supposed him to be the gardener (John 20: 15), which shows that Jesus had disguised himself as a gardener. Such disguise would not have been needed if Jesus had risen from the dead. (12.) It was in the same body of flesh that the disciples saw Jesus, and the wounds were still there deep enough for a man to thrust his hand in, and he still felt hunger and ate as his disciples ate (Luke 24: 39-43). (12.) Jesus undertook a journey to Galilee with two of his disciples walking side by side with him. It shows clearly that he was flying, as an ordinary man would have fled from the country where he was persecuted to some place of safety. If his object had been to rise to heaven, he would not have undertaken a journey to Galilee. (14.) In all the postcrucifixion appearances, Jesus is found concealing and hiding himself as if he feared being discovered. A risen Jesus should have made a public appearance and should not have shown any fear of being discovered by the persecuting Jews.

(ii.) One of the sources from which the Ahmaddiya sect draws an argument in support of its assertion is the ointment or the Ointment of مرهم عيسى Jesus. This ointment is said to have been prepared for Jesus by his apostles. It is spoken of highly by medical authorities as having an extraordinary efficacy in healing wounds. there is no evidence that Jesus ever received any wounds besides those which he received on the cross, the conclusion arrived at is clearly this that the ointment was prepared by the apostles for the wounds of their master which he received on the cross.

(iii.) The discovery of the tomb at Sirinagar is the third conupon by the Ahmadiyya sect as the third source of evi of the w 1909.) showing that Jesus did not die on the cross. Several cin was an Is tances are mentioned as supporting this conclusion. (1) that such testimony, based on tradition, of the people of Cashmere to two is the that the tomb belongs to one who bore the name of Yus prophet i who was known as a Nabi (prophet) and as Shahzada (pr. which the who came to Cashmere from some country in the West. Nabi, Yu 1900 years ago. The tomb is also known as that of Nabi & identifies (2.) The Tarikh Azami, an historical work written some a striking hundred years ago, says, referring to this tomb, on page parables i "The tomb is generally known as that of a prophet. He is the circ prince who came to Cashmere from a foreign land. He Bushra (H perfect in his piety, righteousness and devotion. He was red, as in t a prophet by God and was engaged in preaching to the me he began of Cashmere. His name was Yus Asaf." (3.) The Ikma preached Din, an Arabic work, a thousand years old, says: "He wisdom ar Asaf), wandered about in several lands and towns up compared reached a land and lived and stayed therein until death over his religion him.' (4.) Joseph Jacobs also states on the authority of an preached old version of the story of Yus Asaf that he (Joasaph) at translated was no c reached Cashmere and there died (Barlaam and Josaphat, M. Christian (5.) There are many circumstances which identify Yus Assfrohurch wa Jesus. (a.) There is conclusive testimony that he was a foreign writers ha and not a resident of Cashmere or India. (b.) He is univers that the w known as a Nabi or a prophet among the Muslims, and there changed in he cannot be a Muslim saint; for no Muslim saint has bility of the called Nabi after the Holy Prophet. The word Nabi occur is no proof in two languages, viz., Arabic and Hebrew, and no Indians while those could be called a Nubi But the only Nahi in Aradia and conclusive Holy Prophet Muhammad, and therefore Yus Asaf can only different p Hebrew Prophet. (c.) The time which tradition and (iv.) T ascribe to Yus Asaf is the time of the prophet Jesus. (d) of all the] name Yus is clearly the same as Yasu, the Hebrew origin Afghan

1909.) ISLAM AS INTERPRETED BY THE AHMADIYYA MOVEMENT. 157

evi of the word Jesus. (e.) It is even stated that Yus Asaf Was an Israelite fugitive who came from Syria. It is easy to see that such a fugitive could be none but Jesus, for the time of the Moreover, the life of no other Israelite prophet is attended with the mysterious circumstances with (pr. which the life of Jesus is attended. (f.) Besides being called a Pr. Walter Vas Asaf is called a Shahzada or a prince, and this also Sidentifies him with Jesus. (g.) The teachings of Yus Asaf have some a striking resemblance with those of Jesus. Some of the page parables in the two are quite identical. (h.) Still more striking Heris the circumstance that prophet Yus Asaf gives the name of He Bushra (Hebrew and Arabic for Gospel) to the word he preachas Led, as in the following passage from the Ikmal-ud-Din: "Then e he began to compare the tree to Bushra (Gospel) which he preached to the people, and he likened the spring of water to the He wisdom and knowledge which he possessed, and the birds he compared to the people that swarmed round him and accepted his religion." The identity in parables and names of the books preached by Jesus and Yus Asaf clearly shows that Yus Asaf was no other than Jesus. (i.) The book of Yus Asaf was translated into almost all the European languages, and the Christian world has always held him in great honour. Even a church was raised in honour of his name in Sicily. (j) Christian writers have tried to identify Yus Asaf with Buddha asserting that the word is a corruption of Budhisatva which was first changed into Josaphat and then Yus Asaf. But the mere possibility of the corruption of one word into an entirely different word is no proof. Besides this, the remains of Yus Asaf lie at Srinagar while those of Buddha have been discovered elsewhere, which conclusively shows that Buddha and Yus Asaf are two entirely

(iv.) The Messiah promised to the Israelites was the Messiah of all the Israelite tribes, ten of which had settled in the East of in Afghanistan and Cashmere. Therefore it was necessary that he should have gone to them. The following evidence is the should have gone to them. The following evidence is 1909.) in support of the assertion that these two people represent ten lost tribes of Israel. (1.) The Afghans unanimously the Bapti to be of an Israelite descent. Prejudice against the Jews because h strong that such a claim could never have been made if had been no truth underneath it. They have also family & alogies through which they trace their descent to Israel. the claim a new one; it is as old as the race itself. physical features the Afghans and Cashmeries bear no relance to their neighbours, but their resemblance with the is most striking. (3.) In their dress, character and cus there is the same resemblance. (4.) Some proper names an siahship is the Afghans and the Cashmeries are clearly of Israelite of such as the names of certain tribes of Afghans and the name certain places in Cashmere. (5.) The names of certain to the most contain to the most Afghanistan and Cashmere are the very names which cities, &c., bore in their ancient home. For instance the mode names Kabul, Punach, Zaida, Himis, Gilgit, Laddakh, 1 Suro, Suket, may be compared with Kabul, Phoenicia, Zidot Prophet, M Sidon, Hams, Golgotha, Laddak, Lehi, Shur and Succel the like of Ancient Syria. (6.) Eminent writers and travellers have be he would re testimony to the same effect.

SECOND ADVENT .- The doctrine of the second adver In accordan Christ as preached by the Ahmadiyya sect may be conside successor of from two different points of view, firstly, in its relation of the last Christianity, and secondly in its relation to Islam. In among the relation to Christianity, the doctrine is interpreted in the Jews. same light as the doctrine of the advent of Elijah was inter was the Mes ted by Jesus Christ. The distinguishing sign of the appears points of res of the true Messiah, according to the Jewish Scriptures, was delined second advent of Elijah before that of the Messiah. According the through when Jesus claimed to be the Promised Messiah of the Israel would wage they questioned him about the prophecy relating to the all would wage of Elijah. The interpretation of Elijah. The interpretation given by Jesus was that land establish

17). It i by Jesus second ad " in the s Christ.

In its

manner. lite law wi dispensatio that anoth the successo

throughout t

against the e

(Apr.

S city

No

DE

esep |

1909.) ISLAM AS INTERPRETED BY THE AHMADIYYA MOVEMENT.

the Baptist was the Elijah which was to come (Matt. xi: 14) because he came "in the spirit and power of Elijah" (Luke i: because II.

17). It is exactly in accordance with the interpretation given by Jesus that the Ahmadiyya sect interprets the doctrine of the second advent of Christ, and looks upon the advent of its leader "in the spirit and power" of Christ as the second advent of Christ.

In its relation to Islam, the doctrine of the Promised Mes-11 siahship is interpreted by the Ahmadiyya sect in the following manner. Almighty God laid down the foundation of the Israeap: lite law with Moses, the great law-giver of Israel and brought the Mosaic dispensation to a close by raising a Messiah. Mosaic was the first and Christ the last prophet of the Mosaic dispensation. Almighty God had, moreover, promised to Moses that another prophet "like unto" him would be raised from among his brethren (Deut. 18: 18). He also said to the Holy Prophet, Muhammad, that he was the Promised Prophet who was the like of Moses (Alquran lxxiii: 15). Again he promised that he would raise successors to the founder of Islam "like unto" the successors that had been raised to Moses (Alquran xxiv: 54). In accordance with this promise it was necessary that the last de successor of the Holy Prophet Mnhammad should be the like of the last successor of Moses, i.e., a Messiah should appear among the Muslims like the Messiah that had appeared among the Jews. The leader of the Ahmadiyya sect claimed that he was the Messiah promised to the Muslims and the following points of resemblance are mentioned:—(1). The Jews expected a Messiah who should be a temporal ruler, and who should after delivering them from foreign yoke establish a Jewish kingdom throughout the world. The Muslims also expect a Messiah who would wage war against the non-Muslims and slay all of them, and establish a Muslim empire in the whole world. (2). As quite against the expectations and cherished hopes of the Jews, the

Messiah that appeared among the Music appeared (April manner the Messiah that appeared among the Muslims a to preach his word in peace and to establish the superior of Islam, not by the sword, but by arguments and heare. signs. (3). At the appearance of the Jewish Messiah, the Ja were divided into various contending sects, so are the Multiat the appearance of the Muslim Messiah. (4). In the court where the Israelite Messiah appeared, the Israelites were subject people. Similarly Muslim dominion had ceased to the in the country in which the Muslim Messiah made appearance. (5). The English rule under which the Messiah appeared bears a striking resemblance to the Ru rule under which the Israelite Messiah made his appearant (6). As the Jews had fallen off from true purity and righten ness at the advent of their Messiah, similar is the case un with the Muslims. (7). The Jews were punished with a sere outbreak of plague among them on their persecution of the Messiah; the people of this country have also been punish with a terrible plague on account of their rejection of the P mised Messiah. (8.) As the Jews sought to have their Mess tried at law and put to death, the opponents of the Must Messiah also sought to have him put to death by involving in a criminal case.

OTHER TEACHINGS OF ISLAM AS INTERPRETED BY THE AMADIYYA SECT.—(i). The Ahmadiyya sect holds that it is a living religion, by which it means that in Islam door to Divine revelation is always open and that a material Muslim begins to lead a heavenly life in this very material to the Amademy of the Holds are given. (1.) Various verses of the Holds are quoted, e.g., in the Fatiah which is the most important prayer taught to Muslims, they are commanded by Almit God to pray, "O Lord, show us the right path, the path those upon whom Thou hast bestowed Thy blessings," prayer would not have been taught if Almighty God but

hi cit Go cer als it 8 tea tha at beg of I of . Pro all that His ones won of th a re Ahn relig

18

m

may
belie
nonadve
speak
Ahm:

and no

argur

(April

Cate

inin

avet!

Jen

18

Du C

e il

11)

e li

Rom

rain

tem

DUT

ere

th

118

P

USL

gE

di3

الله و

ir

RC.

H:

IP"

tolo

meant to bestow these bleesings upon the Muhammadans, the highest of which all is Divine revelation. Traditions are also cited, for instance, there is a tradition which says: "Verily God will raise for the Muslims at the commencement of every century a man who shall re-animate their faith." (2.) Reason also requires that if Divine revelation was granted in the past, it should also be granted now and in the future. All the religions teach that Almighty God sees the doings of his creatures and that He listens to their prayers. They also hold that He spoke at some time, for instance, according to the Hindus in the beginning of this cycle; according to the Jews, to the prophets of Israel; according to the Christians, till the time of the apostles of Jesus; according to the Muslims, till the time of the Holy Prophet. If, therefore, He still continues to see and hear, as all these religions maintain, it is quite unreasonable to assert that He has ceased to speak. The fact is that as He spoke to His chosen ones before, He speaks even now, but only to chosen ones, and His word is distinguished from ordinary words by the wonderful prophecies which it announces and the deep secrets of the future which it reveals. (3.) The appearance in Islam of a recipient of Divine revelation, such as the founder of the Ahmadiyya sect, shows conclusively that Islam is a living religion.

- (ii). The Ahmadiyya sect denies the principle that religion may be propagated by means of sword as against the popular belief that expects a Mahdi and a Messiah who will slay all non-Muslims who refuse to accept Islam. This sect denies the advent of any such Mahdi and Messiah, and holds all traditions speaking of such advent to be untrustworthy, while it takes Ahmad of Qadian to be the true Madhi and Messiah who came to establish the supremacy of Islam by heavenly signs and
- (iii). It holds that the Holy Prophet is the seal of prophets and no other prophet can appear after him except one who is

spiritually his disciple and who receives the gift of prophecy through him. It is only a true Muslim who walks in the footsteps of the Holy Prophet that can become a prophet. It is in this sense that this sect considers its founder to be a prophet. As against this, the orthodox Muslims hold that though the Holy Prophet is the seal of prophets, yet the prophet Jesus who lived six hundred years before him must come a second time after him, thus breaking the finality of his prophethood, the prophethood of Jesus being independent of the prophethood of the Holy Prophet Muhammad, may peace and the blessings of God be upon him.

- (iv). The Ahmadiyya sect denies that Divine attributes are possessed by others. For instance, Almighty God creates life but no human being can do it. Hence it denies that Jesus could make birds and breathe life into them, which is one of the miracles attributed to Jesus by the orthodox Muslims. The verse of the Holy Quran from which this conclusion is drawn is interpreted by the Ahmadiyya sect in a different manner. Similarly, the orthodox Muslims hold that the Dajjal (anti-Christ) would come with the powers of Divine Being, i.e., he would be able to give life to the dead, to send down or withhold rain etc., but the Ahmadiyya sect rejects the idea as false, and interprets the anti-Christ doctrine differently.
- (v). In the relative value which is generally attached to the Holy Quran and the traditions of the Holy Prophet, the Ahmadiyya sect differs from the orthodox. The latter generally attach more value to traditions than to the Holy Quran, and make its verses subject to what is said in the traditions. the Ahmadiyya sect makes the Quran a judge of the traditions, and rejects every tradition as false and fabricated which may be opposed to the Holy Quran.

MORAL TEACHINGS.—In his teachings the founder of the Ahmadiyya movement laid the greatest stress upon purity of heart,

tha nes has lyi in eye sak upo pare agai utm towa who my f harb false of m

1

tr

ta

to

an

but tl refere life is on th and cl the go latent upon h manife ended,

consequ

given

true righteousness and forgiveness of injuries. The following quotations from the "Noah's Ark" will show what spirit he desired to breathe into his followers.—" Do good so as to love it well and forsake evil so as to hate it bitterly. Know it for certain that no deed rises up to God which is devoid of true righteousness. Righteousness is the root of every goodness; if the root has not dried, the deed shall prosper." "He who forsakes not lying and deceit is not of my followers. He who is involved in the greedy love of this world and does not even raise his eyes to look to the next is not of my followers." "He who forsakes not the company of the wicked who cast their evil influence upon him is not of my followers. He who does not revere his parents, or does not obey them in that which is fair and not against the Holy Quran, or does not care to serve them to his utmost, is not of my followers. He who is not kind and gentle towards his wife and her relatives is not of my followers. He who refuses his neighbour the least good in his power is not of my followers. He who forgives not the trespasses of others and harbours revenge is not of my followers. The husband who is false to his wife or the wife that is false to her husband is not of my followers."

LIFE AFTER DEATH.—The founder of the Ahmadiyya sect has given philosophical explanations of many of the Islamic doctrines, but the limits of such a brief paper will not allow more than a reference to only a few of them. The state of man in the after life is not, according to this teacher who bases all his arguments on the Holy Quran, a new state but is a representation, a full and clear image, of our spiritual state in the present life. Here the good or bad conditions of the beliefs or deeds of a man are latent within him and their poison or panacea casts its influence upon him only secretly, but in the life to come they shall become manifest and clear as daylight. After our earthly course is ended, we are translated to regions where our deeds and their consequences assume a shape, and what is hidden in us in this

(April

19

with

thin

the !

that

also i

medi

exist

inter

physi

to att

of oth

interr

interp

or evi

to evil

the at

two be

two at

followi

evil w

believe

the in

within

world is there unrolled and laid open before us. The bliss or burden which a person feels in the performance of an act vanishes away but it leaves its good or bad impression upon the heart.

Thus a book is being prepared in this very life hidden from the human eye which records every action and this book shall show itself clearly in the next.

HEAVEN AND HELL.—It is thus here that a man begins to lead a heavenly or hellish life, but he is so engrossed in the affairs of this world that he does not often feel its effect and in the next life he will see it manifestly. The blessings of heaven are only images of the spiritual effect of the good deeds done here and the torments of hell the images of the spiritual effect of evil deeds. The water of life which the righteous man drinks spiritually in this world shall there appear manifestly as a river The spiritual wine of the love of God with which he remains in a blissful state in this world shall assume the shape of a river flowing with wine; and the honey of the sweetness of faith which he spiritually tastes here shall flow in Paradise in palpable rivers. And as there will be no physical obstacles, there the spiritual state shall grow stronger and man shall continue to attain to higher and higher states of perfection. Similarly the fire of hell is only a clear image of the heart burnings of this life and the spiritual tortures of this life assume a physical shape in the next. The desires of this life which keep a man with his head bent upon the earth assume the shape of a chain pot about the neck and the heart burning of this life is clearly seen as a flame of burning fire. The hell of the passions and the inextinguishable desires of this world is the visible hell of the next life. But the torments of that hell are remedial and this state does not last for ever, for man has been made to attain to endless perfection.

Angels and Devils.—We find it in the physical world as a established law that we stand in need of external agents, poly

1969.) ISLAM AS INTERPRETED BY THE AHMADITYA MOVEMENT. 165

pril

8 OF

shea

ari

the

how

8 to the

d in

Ven

OD8

feci

oks ver

s in

ver

ich ble i

he

he

ipe ith

29

he his

withstanding the faculties and powers with us. The eye sees things but it stands in need of external light. The ear receives the sound but independently of the agency of air it cannot serve that purpose. Man, therefore, essentially stands in need of something beside what is within him, and as in the physical so also in the spiritual world. The existence of the physical intermediaries between man and God is a clear indication as to the existence of intermediaries in the spiritual world. It is these intermediaries that we term angels and devils. Just as our physical faculties are not by themselves sufficient to enable us to attain any object in the physical world without the assistance of other agents, so our own spiritual powers cannot by themselves lead us to do good or evil deeds, but here too external intermediaries which have an existence independent of our internal spiritual powers, are necessary to enable us to do good or evil deeds. The inviter to good is the angel and the inviter to evil the devil. As there are two attractions placed in man, the attraction to good and the attraction to evil, there are the two beings the angels and the devils corresponding to these two attractions. If we respond to the attraction for good we are following the holy spirit, and if we respond to attraction for evil we are following the Satan. Hence we are required to believe in angels by which it is meant that we should follow the inviter to good or the attraction for good which is placed within us. This is the real significance of the belief in angels.

The Spread of Islam, Iil.

The Holy Prophet at Medina,

In my last article, I spoke of the spread of Islam at Meta before the flight of the Holy Prophet (may peace and the bla ings of God be upon him) to Medina. In spite of the numbers difficulties with which the new faith had to contend, it speaks or rapidly that at the emigration of the faithful to their distance asylum, the infidel chiefs of Mecca, discovered, to their grant astonishment, that whole quarters had been completely described and that not a single soul was to be found in them.

So great was the success of the Holy Prophet in Mecca it has forced the following words of admiration even from lips of Muir. He says, "Few and simple as were the property of Muhammad up to this time, his teaching had wrough marvellous and a mighty work. Never since the days of primitive Christianity startled the world from its sleep, had a seen the like arousing of spiritual life, and faith that suffer sacrifice and took joyfully the spoiling of goods for conscient sake.

"For time beyond memory, Mecca and the whole penies had been steeped in spiritual torpor. The slight and transinfluence of Judaism, Christianity or philosophical inquiry the Arab mind had been but as the ruffling here and then a surface of a quiet lake; all remained still and motionless between the people were sunk in superstition, cruelty and vice. It the common practice of the eldest son to take to wife his father widows, whom he inherited with the rest of the estate. It and poverty had introduced among them (as they have and the Hindus) the crime of female infanticide. Their religion a gross idolatry; and their faith the dark superstitious of unseen beings whose goodwill they sought to propinish

who

and

this now idols them Reve and to for Go conce at each

hand

unde

impli

ment mark one a patie to do accor their till the again to the se prepared

Meda

bles.

berles

sprey!

distant

r gree

eserial

a la

om b

10 pp

ough

ad E uffer:

Scienz

niasi

ansie.

7 0923

here

belon

It 1.

athe

Pri

am

00 14

do

whose displeasure to avert, rather than the belief of an overruling providence. The Life to come and Retribution of good and evil as motives of action were practically unknown.

"Thirteen years before the Hejira, Mecca lay lifeless in this debased state. What a change had those thirteen years now produced! A band of several hundred persons had rejected idolatry, adopted the worship of one God, and surrendered themselves implicitly to the guidance of what they believed a Revelation from Him; praying to the Almighty with frequency and fervour, looking for pardon through His mercy, and striving to follow after good works, alms-giving, purity and justice. They now lived under constant sense of the omnipotent power of God and of His providential care over the minutest of their concerns. In all the gifts of nature, in every relation of life, at each turn of their affairs, individual or public, they saw His hand. Muhammad was the minister of life to them, the source under God of their new born hopes, and to him they yielded an implicit submission.

"In so short a period Mecca had, from this wonderful movement, been rent into factions, which, unmindful of the old landmarks of tribe or family, arrayed themselves in deadly opposition one against the other. The believers bore persecution with a patient and tolerant spirit. And though it was their wisdom so to do, the credit of a magnanimous forbearance may be freely accorded. One hundred men and women, rather than abjure their precious faith, had abandoned home and sought refuge, till the storm should be overpast, in Abyssinian exile. And now again a still larger number, with the Prophet himself, were emigrating from their fondly loved city with its sacred temples, to them the holiest spot on earth, and fleeing to Medina. There, the same marvellous charm had within two or three years been preparing for them a brotherhood ready to defend the Prophet and his followers with their blood. Jewish truth had long

H 5

ari Collection, Haridwar

(April

sounded in the ears of the men of Medina; but it was not und they heard the spirit-stirring strains of the Arabian Propher that they too awoke from their slumber, and sprang suddenly

Let us now follow the Holy Prophet to Medina and mark THE SPREAD OF the progress of Islam in the city where the Holy Founder of Islam and his faithful TSLAM AT MEDINA. followers had sought shelter from the intolerable persecution of the Meccan Quraish. Here the spread of Islam was no hampered by the persecution which the new creed had experienced in the city of its birth and hence we find it spreading a marvellously rapid pace. In order to trace the progressi Islam at Medina, we must go back to the time when the Hol Prophet addressed a small party of Medinite pilgrims at Min The small group which consisted of six men was converted a the spot. They carried to Medina the tidings of a prophet the had appeared at Mecca and there was not a family in the whole city but talked of the new prophet and his new doctrines. New year a band of twelve faithful disciples came to swear allegians to him as their prophet.

This time the Holy Prophet bade a follower of his, name Musab, to accompany them to Medina, as a missionary of the new religion, to preach Islam among the citizens of Medina and to instruct the converts in the new faith. The efforts of this Muhammadan missionary were crowned with marvellous success He took up his abode in the house of Asad ibn Zurara and quietly commenced his work. Like his master, he won over people to the new faith by reciting to them passages of the Holy Quran. Though the converts of Medina did not experience the persecution which their brethren in faith had to experience at Mecca, yet there was not a total absence of opposition to the new religion even in this new city. The following story will ill trate both the nature of the opposition which the new preschi

1909 had t ests (

some when of th this 1 woul preve

and l amor if you Sit o thee. and s

porti ment what I do replie that 1

repea bin M of the be le himse

thou to ou religi down the w

of suc mada moles zeal a pri

until

phet

enly

mark

thfal

11101

not

peri-

33 d

Holy

Mina

ed or l

that

hole

Nexi 🕽

ana

med

and w

this

cess.

800

pyer

the

ence

BOCK

the

105

chel

had to face and the manner in which the Holy Quran made conquests of the hearts of the people. One day Musab was instructing some new converts in a house belonging to the sons of Zafar, when Sad bin Muadh, chief of the tribe of Aus, being apprised of this, said to Osaid, another chief of that tribe, 'Drive out this missionary and his companion (Asad) from our quarter. I would have spared thee the trouble, had not my relation to Asad prevented me from doing so.' Hereupon Osaid seized his spear and bursting in upon them, he cried, 'What brings you two here amongst us, to mislead our youths and silly folks? Be gone, if you value your lives.' To this Musab replied softly, saying, 'Sit down and listen. If thou hearest anything which displeases thee, we will go away.' Osaid stuck his weapon into the ground and seated himself to listen, while Musab recited to him several portions of the Holy Quran and expounded to him the fundamental doctrines of the holy faith. Osaid was so charmed with what he heard, that after a while he exclaimed, 'What should I do to enter this religion?' 'Purify yourself with water' replied Musab, 'and confess that there is no God but Allah and that Muhammad is His prophet.' Osaid at once complied and repeated the Kalima, adding, 'After me there is another, Sad bin Muadh, whom I will send to you; if you can persuade him of the truth of this religion, not a single man of his family will be left unconverted.' He went, and soon after entered Sad himself, hot with anger against his kinsman Asad, 'What! dost thou dare to bring into our midst doctrines that are opposed to our religion?' Musab asked him not to condemn the new religion without having first listened to its teachings. Sad sat down to listen and it was not long before he was vanquished by the wonder-working Suras of the Holy Quran. The conversion of such influencial men as Sad bin Muadh enabled the Muhammadan missionary to preach the new religion without fear of molestation. He pushed on his work of preaching with such 20al and earnestness that before a year had elapsed, almost every

(April

family in the city of Medina gave some of its members to 8 Rell the ranks of the faithful.

This was not because they were not attached to idolaty How strong their attachment to the old Arab religion was way be inferred from the fact that they had lived side by side with the civilized Jews for three centuries without being affected by their monotheistic teachings. They still clung to their idolatry as fast as ever. But what Judaism had failed to accomplish in centuries a single missionary of Islam effected in a fer days. The deep-rooted idolatry that held its own against Judaism disappeared with the advent of Islam. Muir 8871 The new faith spread rapidly from house to house and from tribe to tribe. The Jews looked on in amazement. The people whom for generations they had vainly endeavoured to convince of the errors of heathenism were now of their own accord casting their idols to the moles and to the bats and professing belief in the one true God." The reverence of the Medinites for the idols was now turned into bitter hatred. How fast the older generation stuck to the worship of the idols and how that attachment was now converted into abhorrence may well be judged from the story of an aged chief, who like others Medina, had an idol in his house. The young converts used in fling this image into a filthy well, but the old man went to the well and brought the image back and cleansed it every in it was thrown into the well. At last, they tied it to a dead di and threw it into the well. Now the image lost all its charge and was abandoned by its aged worshipper. Thus the image that were once worshipped as gods were now even more repugnant to them than dead dogs. Such was the change the Islam wrought among the Medinites. They had no world interests in the worship of the idols to prevent them from The coming the new faith. Their chiefs were not, like the chiefs Mecca, the custodians of any temple. No prestige of theirs

1909. threa there The of Isl the I came Their Way

Divi sprea hand succe went Holy weap of pr wield prey Bakr Qura 'a ch citize its r read its m "Th inter uppe

> of pi Mecc of Gt

Pril

Well

DSA

vith

cted

heir :0TC.

few

line

aya

from

ople

lnce

sting

elief

heir

older i

thai

ll be

rs 31

d to

th

tim h

dog

STE!

18gai

more

[cai rld!

Wei-

fo de

THI

threatened by Islam as was that of the Meccan leaders. threa was no persecution of the faithful as there was at Mecca. The Medinite leaders, far from endeavouring to check the spread of Islam, as the Meccan leaders had done, themselves embraced the new faith; and there being little fear of persecution, many came forward and adopted the religion of the Arabian Prophet. Their former attachment to idolatry was the only obstacle in the way of Islam, but it gave way before the irresistable force of Divine Revelation.

There is a lesson here for those who say that Islam was spread by sword. A solitary missionary was working singlehanded among an idolatrous people, and his preaching was so successful that in a single year a very large number of idolaters went over to Islam. He had no weapon in his hands save the Holy Quran, and this weapon worked wonders. It was this weapon which the Holy Prophet himself made use of at the time of preaching, and it was this weapon again which his followers wielded wherever they went. We have seen how Omar fell a prey to it, and also how the recital of the Holy Quran by Abu Bakr charmed the listeners and drew them to Islam. Quraish of Mecca were well aware of its powers, and called it 'a charm,' as indeed it was. Hence their advice to their fellowcitizens not to listen to the Holy Quran and to try to interrupt its reading by noise in order to overpower the voice of the reader and thus to prevent the listeners from falling a prey to its magical verses. The Holy Quran refers to it when it says, "Those who misbelieve, say, 'Listen not to this Quran, but interrupt its reading by loud talking, haply ye may gain the upperhand'."

Such was the success of this missionary that when the season of pilgrimage again came round, seventy-three converts came to Mecca to invite the Holy Prophet, may peace and the blessings of God be upon him, to take refuge at Medina from the fury of his

enemies. But these seventy-three men were not all the convert they were only representatives of many more that remains behind at Medina.

When the Holy Prophet reached Medina, he was joyfully THE RECEPTION OF received. The very children cried out THE RECEPTION OF received.

THE HOLY PROPHET ecstasies of joy, 'Here is the Prophet B. is come, He is come.' The converts from quarters hurried forth to Coba where the Holy Prophet his companion, Abu Bakr, had alighted. He received them courts ously and his first injunction to them was, 'Ye people, show you joy by giving your neighbours the salutation of peace; send pe tions to the poor; bind close the ties of kinsmanship; and offer up your prayers while others sleep. Thus shall ye enter pardise in peace.' After four days' stay at Coba, the Hot Prophet proceeded towards the city. The families and tribes d the city came streaming forth and vied with each other in doing honour to their illustrious visitor. As he passed through the streets of Medina, he incessantly received the call from our and another, 'Alight here, O Prophet! we have abundance with us, means of defence and weapons and room; abide with us

Having settled at Medina, the first care of the Holy Po THE PREACHINGS phet was to build a mosque, in the on OF THE HOLY Pro- struction of which he himself took an active part. Here he and his companions spet PHET. most of their time. Here he publicly performed his daily prayer Here he used to preach his religion to the people, who, no longer deterred by persecution, flocked to him in large numbers. Her assembled the great congregation every Friday to listen Til devout reverence to the sermons of the Holy Prophet and the heavenly messages. The Holy Prophet being free to prest and the people being free to listen and accept the new faith, began to make a rapid progress. The mosque, however, was at the only place where he invited the people to the new religion He preached his religion both in and out of the mosque, when

1909 ever will: pread inqui passe porti them iealou ended if it v him a him inform him ' God s him a his gr

Hos: QURAIS and th for th Medina says M of the Qurais who w change sudden the Mu tives so seek ref

Why ha

zeal, a

L

April

averts:

nained

yfully

out in

t! Be

om all

with .

ourte

you

L por.

Offer

para-

Holy

es d

doing

h the

n oue dance

h us'

Pro

COI-

ctive

spedi yers

ngal

Here

Will

d b

864

b, it

10

ever he found an opportunity to do so. The following story will illustrate the remarkable zeal with which he continued to preach his religion in the new city. One day he went forth to pread and pread inquire after Sad bin Obada, who was sick. By the way he passed a circle of unconverted citizens. He sat there, recited a portion of the Holy Quran and invited them to the faith. Among them was Abdullah bin Ubayy, who was, from personal motives, jealous of the Holy Prophet. When the Holy Prophet had ended, he said, 'Nothing could be better than this discourse, if it were true. Whosoever cometh to thee, preach thus unto him and he that cometh not unto thee, refrain from troubling him with that which he dislikes.' When the Holy Prophet informed Sad of the bitter words of Abdullah, he explained to him the reason of his jealousy by saying 'I swear that when God sent thee unto us, we had already strung pearls to crown him and he seeth that thou hast snatched the kingdom out of his grasp.' The Holy Prophet carried on his work with unabated zeal, and the cause of Islam was daily gaining ground.

Let us now turn to the Quraish at Mecca. Muir says they HOSTILITY OF THE were glad that the Holy Prophet and his companions had departed from the city QURAISH. and that they would not have interfered with the Muslims, but for the aggressive attitude adopted by the Holy Prophet at Medina. The Holy Prophet, or his followers at his bidding, says Muir, began to plunder caravans and it was these aggressions of the Muslims that compelled the peace-loving and tolerant Quraish to take field against the Holy Prophet and his followers who were their kith and kin. But how was this wonderful change brought about in them? How was it that they were so suddenly transformed? If they were glad at the departure of the Muslims from Mecca, why had they pursued a band of fugitives so far as the Red Sea, when the latter fled from Mecca to seek refuge in a Christian land from the tyranny of the Quraish? Why had they, again, sent envoys to the king of Abyssinia with

1909. certain the Q could phers) that th town. conver followe The ac unconv the M verts w Medin the cos the ple sign.'T timatel were in take re and his proved persecu and his asylum too tru God be the Me and his

He THE D

as best Prophet

rich presents, demanding the surrender of the emigrants? When they learned that (April again, did their wrath kindle when they learned that certain to from Medina had come to the Holy Prophet to offer him and had followers a refuge from their relentless fury? Why did the demand from the Medinite pilgrims the surrender of those had offered the Muslims such protection? Why did they pure the Medinite converts after their departure, laying hold two of them, of whom one escaped and the other they drage! into the city seizing him by his long hair? Why did they resa the persecution of their kith and kin with redoubled for when they were apprised of their intention to fly? Wasn every attempt made to prevent the flight? Were not sug thrown into prison and some forced to recant? Did they bring some of them back even from the environs of Media tying their hands behind their backs and dragging them in the city, saying to their fellow-townsmen, " Even thus you show treat your fools?" When the Holy Prophet was left behind a Mecca, awaiting the Divine commandment for flight, did to not even resolve to deal the last blow and fall upon the Ho Prophet as one man, and plunge into his body as many swot as there were tribes at Mecca? And when the Holy Propts fled from Mecca, was not a price set on his head and did a horsemen run in all directions in search of the Holy Prophet How was it then that these ravenous wolves turned all the sudden into meek inoffensive sheep? Alas, what justice be expected from a biographer who is so led away by his chars teristically Christian prejudice as to acquit the blood this Quraish of all blame and to represent the Holy Prophet & aggressor!

When the Holy Prophet met the first party of the Medical ATTACK FROM THE pilgrims and expounded to them QURAISH APPREHENDED doctrine, he made an appeal to them by THE HOLY PROPHET. receive him at Medina and to propher him and his followers from the Quraish. This shows that he is

April

Why

ed di

id to be

l the Why B

pursu old a

raggel

rener

for

as Doi

SOM

by to

[edin

i in

book

nd a

the

Hel

Worl

opha

id 🗉

pheil

ll of t

e (11)

1373

hir

85 1

dia

o b

m I

(Ole)

e si

certain that even if he and his followers fled to some other place, the Quraish would pursue them even there. He knew (and he could better judge his people than Muir and the other biographers) that his enemies were so bent on the extirpation of Islam pners) would not allow them to live in peace even in a distant town. Hence, before flying to Medina, he made the Medinite converts solemnly promise that they would protect him and his followers as they would protect their own wives and children. The address of Abbas, an uncle of the Holy Prophet, who was yet unconverted, also shows that the Quraish were resolved to pursue the Muslims wherever they went. He said to the Medinite converts who had come to invite the Holy Prophet to take refuge in Medina. "Ye, Khazrajites, consider the matter well, and count the cost. If ye be resolved, and are able to defend him, then give the pledge. But if you doubt your ability, at once abandon the design. These words show that in the opinion of Abbas, who was intimately acquainted with the persecutors of Islam, the Medinites were incurring a serious risk in inviting the Holy Prophet to take refuge among them, and that the lives of the Holy Prophet and his followers would be in serious danger if the Medinites proved powerless to protect the emigrants against their relentless persecutors. The Quraish, in the opinion of the Holy Prophet and his uncle Abbas, were sure to attack the Muslims in their new asylum and subsequent events proved their opinion to be only too true. The Holy Prophet, may peace and the blessings of God be upon him, did not quit Mecca until he had taken from the Medinites the solemn pledge that they would defend him and his followers even at the cost of life and property.

Hence the Holy Prophet, after his arrival at Medina, could not be forgetful of his enemies at Mecca. THE DISAFFECTED. He began to make immediate preparations to meet the expected attack of the Quraish as best as he could under the circumstances. Though the Holy Prophet and his followers were free from persecution at Medina,

yet they had to face difficulties of a different character. Though the state of the many of the Medinites had embraced Islam, yet there were many among them who were not only still unconverted but were every jealous of the Holy Prophet. To this class belonged Abdulla bin Ubay, whose spiteful answer to the Holy Prophet's exhou tions has already been quoted. Most members of this day outwardly identified themselves with the cause of the Holy Pro phet, and their outward conformity cloaking an opposition concealed was, to quote the words of Muir, even more dangerous than open animosity.

There was another class of people which was even must

dangerous than the class described above This class consisted of the Jewish tribes The THE JEWS. had been settled in Medina and its neigh

bourhood for centuries and who had built for themselves cast lated houses capable of resisting armed attack. They were the brethren or descendants of those very Jews who had brough their own Messiah to the foot of the gallows. This Prophet d Arabia who came from a rival people, and claimed to have our to abrogate the very religion of the Jews could hardly exper a better welcome than that which they had extended to the Messiah who had sprung from their own loins and who never professed to alter even a tittle of the Mosaic Law.

Though the Jews and a class of the citizens cherished bitter feelings of hatred against the Musica PREPARALION TO yet so great was the enthusiasm the MEET THE EXPECTED prevailed in the city at the arrival of the ATTACK. Holy Prophet (may peace and the blessings of God be upon him that the two parties named above could not venture to offer any open opposition. So at first they were outwardly passive. Holy Prophet was very anxious to live at peace with the unout verted citizens and the Jews. He knew that his small party would be attacked by the Quraish and their Beduin allies; and to find the city in a state of desence, it was necessary that he should

1909 secur popu Ka'al excit war a the n Holy than Qura Muir party alway Holy lation the t

freedo

ate. Believ of wha these or see shall l the Je injure believe person fully, t shall c enemy Medin their r their a

Pril

10Ugh

man

ere 3 lulla

10rts

class

Pro

n il.

eron

more

who is

eigh.

asie

the ugh:

et d

COM

ped

the

ever

itla

in

thai

也

io

The

090-

secure the neutrality, if not the co-operation, of the non-Muslim population of Medina. The Quraish, being the custodians of the population of the Ka'aba; had great influence with the Arab tribes and could easily excite the Beduin and other tribes of Arabia and make them wage war against the Holy Prophet, whose religious system threatened the national religion with destruction. Thus the position of the Holy Prophet at Medina was in some respects even more critical than at Mecca. At Mecca he had to face the persecution of the Quraish only, while at Medina he had, to quote the words of Muir, to run the gauntlet of all Arabia? Hence we find the small party of the Muslims that were now concentrated at Medina to be always on the alert. To secure peace at least in the city, the Holy Prophet entered into a compact with the non-Muslim population of Medina and its immediate vicinity. The following is the translation of some of the main provisions of the charter of freedom given by the Holy Prophet to the city of Medina-

"In the name of God, the most Merciful and the Compassionate. This charter is given by Muhammad, the Prophet, to the Believers, whether of the Quraish or of Yathrib and all individuals of whatever origin, who make common cause with them. these shall constitute one nation Whosoever is rebellious, or seeketh to spread enmity and sedition, the hand of every man shall be against him, even if he be a son Whosoever of the Jews joins us shall have aid and succour. They shall not be injured, nor shall any enemy be aided against them. No unbeliever shall grant protection to the people of Mecca, either in person or property Whosoever killed a Believer wrongfully, the Moslems shall join as one man against him. The Jews shall contribute with the Moslems, while at war with a common enemy. The Jewish clans in alliance with the several tribes of Medina are one people with the Believers. The Jews will profess their religion, the Moslems theirs. As with the Jews, so with their adherents. No one shall go forth to war, excepting with the

permission of Muhammad, but this shall not hinder any man from seeking lawful revenge. The Jews shall be responsible for their seeking lawful revenge. expenditure, the Moslems for theirs; if attacked, each shall cone to the assistance of the other. Medina shall be sacred and in violable for all that join this treaty. Strangers, under protection shall be treated as their protectors. All disputes between the who accept this charter shall be referred under God to the Prophet. None shall join the men of Mecca or their allies; for verily the engaging parties are bound together against every one that shall threaten Medina. All true Moslems shall hold in abhorence every man guilty of crime, injustice or disorder. No one shall uphold the culpable, though he were his nearest kin. The guilt shall be pursued and punished."

This charter is noteworthy for two reasons. Firstly, it show that the Holy Prophet apprehended attack from the Quraish and their allies, and hence, anxious to preserve his followers from detruction, he put the city in a state of defence by making a treat with the non-Muslim population of Medina and its vicinity, Secondly, the charter brings home to us the tolerant spirit of the Founder of Islam. If the Jews and other unbelievers of Media joined the treaty, they were to be regarded as one people with the Believers and were to have equal rights with his own followers to his assistance and good offices. The Jews of the various branches of Awf, Najjar, Harith, Jashm, Saalaba, Aus and all others domiciled in Yathrib (Medina) were included in this charter, and the Jewish tribes of the Bani Nadhir, Bani Kuraiza and Bani Kainuka settled in the vicinity of Medina accepted the terms of the treaty soon after. Enjoying the same privileges with the Muslims, they were as free to follow their own religion as the Muslims themselves. But alas, there was never a nation as ut grateful and as treacherous as the Jews. They accepted the terms only to throw them away at the first opportunity the offered itself. They were not the people that might be expected to abide by treaties, especially in their relations with men

1909 they utterl given

A

ESTAB HOLY time. out of sough There the li enemy to dep enemy ance i leader and sp provis aad ta Muslin to play gave t statesn mind,

T the na day. greatn was ch and sy Arab t the Au

all ag

Pri

from bei

OTO:

d in

tion

hose

 P_{r_0}

erily that

ence

hall

lilty

iwo!

and

des

eaty

ity.

the

lios

vith

wers

0113

all

har-

800 the

VILL

the

他

the

100

they hated with all their heart, and they proved themselves utterly unworthy of the noble charter that was so generously given to them by the noblest of the prophets.

The charter converted the city of Medina into a common-

A COMMONWEALTH wealth, with the Holy Prophet at its head. This commonwealth was a natural product ESTABLISHED BY THE of the circumstances and conditions of the HOLY PROPHET. time. The Holy Prophet and his Meccan converts were driven out of their homes by the persecution of the Quraish. They sought refuge among their newly converted brethren at Medina. There was no government in the country to protect the property, the lives and the honour of this small community from the enemy. Hence the members of this small community were left to depend on their own resources for their protection against the enemy. They had to look to the Holy Prophet for their guidance in every matter. He was their master and the natural leader of his people. He had not only to bring about the moral and spiritual regeneration of the Moslems, but also to make provisions regarding the internal management of the community, and take steps fot its protection from the attacks of the non-Muslim tribes. Thus he was not only a Prophet but was also to play the role of a statesman, and the first charter which he gave to the people of Medina and the Jews shows that he was a statesman of unrivalled powers. No dreamer he, but a mastermind, not only of his own age, as Muir calls him, but of all ages.

Thus the commonwealth which he established at Medina was the natural outcome of the circumstances and conditions of the day. He established a State not because he aspired after worldly greatness, but he did so in the interests of the Muslims. There was chaos prevailing in the land, he produced out of it order and system. Medina was first to profit by this system. The Arab tribes that inhabited Medina were divided into two class, the Aus and the Khazraj. Before the advent of Islam, they were

1909.) He was the Hol The Je Medina

a feud with each other. Only four or five years previous to the (April entry of the Holy Prophet into Medina, hostilities between the to clans had reached a crisis. In the year 616 A.D., there were fought between the two tribes the famous battle of Boath first the Aus were worsted and fled, but their leader piercel himself in indignation. Seeing their chief fall, they were street the Wharren so brown the by shame and charged the Khazraj so bravely that they rough them with great slaughter. Such was the state of things a Medina, when Islam made its appearance in the city, and chronic enmity of the citizens was at once converted in feelings of brotherly love. And the wholesome change which Islam wrought at Medina, it also wrought throughout Arabia and the land of feuds and constant warfare was converted in a garden of peace; the tribes which were constantly at war with each other were now united into one brotherhood.

In spite of the compact, the position of the Holy Propher MEDINA HONEYCOMBED was hardly secure. Though many by WITH SEDITION. confessed Islam, yet there were many others who, though outwardly passive, hated Islam in their hearts The chief of this disaffected party was Abdulla bin Ubay wh was bitterly jealous of the Holy Prophet whose advent at Media had frustrated his hopes of being crowned king by the Medinia His bitter answer to the Holy Prophet has already been quoted and it must have made it clear to the Holy Prophet that he could not safely rely on the aid of such men in the hour of danger, They freely gave vent to their bitter feelings of hatred at our venient distance, and the existence of this disaffected party was a constant source of danger to the Holy Prophet. Their hostility to Islam became manifest soon after the arrival of the Muslip refugees. Abu Aamir, the hermit, who was also the leader of party, openly abused the Holy Prophet saying that he would die, a solitary wretched outcast.' When the Holy Prophet head this, he prophesied, 'Nay, that will be thine own fate, thou list

to Mec nent pa

followe Seeing against Arabia with th co-relig and he wretche made n of the c

esses pa Attemp against posed v iacurrin couplet

sedition

poets e

unlike

hence c

the pop

hostilit few yea convert The fol to stir

Qais, or togethe

pril

0 1

e two

SW S

A ercel

tung

uted

8 at

d the

into

bich

abia:

inio

With

phet

had

nany

art.

who

dias

nta.

oted

ooli

ger. f

300 W35

ility

slip

ofs

1213

eart

He was so bitter an opponent of the Holy Prophet that he went He was so with his followers to incite the Quraish and took promito Mecca with his followers to incite the Quraish and took promitors and the control of the nent part in the battle of Ohud, in which his own son, a devoted nent part the Holy Prophet, died fighting on the Muslim side. Seeing that the hostility of the Quraish had proved of no avail against the Muslims, and that Islam was daily gaining ground in Arabia, he fled to Syria hoping that what he had failed to achieve with the aid of the Arabs, he might gain through his Christian co-religionists. But sad disappointment awaited him everywhere and he died, as the Holy Prophet had predicted, 'a solitary wretched outcast.' The Jews that lived at Medina or its vicinity made no secret of their dislike to Islam. They, in open defiance of the compact, gave vent to their feelings of hatred by ridiculing the Holy Prophet in satires, not sparing even the Muslim women. The Jews had sympathisers among the disaffected tribes of Medina, and the satires composed by the Jewish poets and poetesses passed speedily into the mouths of the disaffected Medinites. Attempts were also made to incite the disaffected to rise against the Muslims, by blaming the Medinites in artfully composed verses for receiving strangers in their midst and thus iccurring the risk of a war with the whole of Arabia. couplets spread from mouth to mouth and sowed the seed of sedition. The Jews were well educated and crafty and their poets exercised a great influence over the people. Besides, unlike the Arab tribes they were united among themselves and hence constituted a greater danger than the disaffected part of the population. They even sought to renew the feelings of hostility between the tribes of Aus and Khazraj, who were only a few years back mortal enemies of each other, but who now being converted to Islam were united in the bond of brotherly love. The following story will show how the Jews mischievously sought to stir up strife between the Muslims. A Jew, named Shas bin Qais, once saw some youths of the Aus and the Khazraj sitting together like loving brothers. Seeing this to be a favourable

In Public Domain. Gurukul Kangri Collection, Haridwar

(April

opportunity to rekindle between them the old feelings of and them mosity, he directed a young Jew to sit among them and in the course of conversation speak of the bloody battle of Boats fought only a few years before, and then recite the stirring versa which were recited on the occasion of the battle. The artific had the desired effect, the old Arab spirit was once more roused in the breasts of the young Medinites. A place name Hara was fixed as the field of battle and both the parties left the place to bring their arms. The battle would have been fought out, but for the timely appearance of the Holy Prophet whose address melted their hearts, and those who had come out to fight now embraced each other in tears.

Such circumstances had made it clear to the Holy Prophet may peace and the blessings of God be upon him, that the disaffected citizens and the Jewish tribes in spite of their company were not the friends, but the enemies, of Islam, and that his position in the new city was by no means secure. The city was honeycombed with sedition and disaffection. He had indeed: band of faithful followers, but they were not strong enough to take field against their numberless enemies. Most of the refuges from Mecca were hardly able even to support themselves. They depended for their support on their Medinite brethren, known Ansar or the helpers, between whom and the refugees the Boy Prophet had instituted a brotherhood. Some even had no home and were accommodated in the mosque. The few that had some valuable property at Mecca were compelled to abandon it at the time of their flight. I cannot resist the temptation of giving here as an illustration the story of Suhaib, whom the Holy Prophet styled 'the first fruits of Greece.' His father or unce had been the Persian Governor of Obolla. When he was yet boy, he was carried as a prisoner into Syria by a maranding band. He was afterwards sold to a party of Beduins, who, it their turn, sold him to Ibn Jodaan, a chief of Mecca. His make gave him freedom and protection. By trade, he amassed so

1909 imm heing he su gener other here city. "Wil The great Prop he h he sa

the s surro stron not or did no imple their at th sides their other of the enem at Me an as pilgri to tak that : in th hostil

C

ani.

the

erse

nore

med

Deen het

0ma

het.

Dag

bis

Was

d a

to

bey

1 26

mes '

SM(

he

iD?

oly

cle

3

10%

11

10

80

immense amount of wealth, but having professed Islam and being left without a protector by the death of his former master, being lete much at the hands of the Meccan Quraish. At the general emigration of the Muslims to Medina, he like many others was detained by the unbelieving Quraish. "Thou camest others was donner," they said, "and hast made thyself rich in our city. By God, we shall never let thee depart from Mecca." "Will you let me go, if I relinquish all my wealth?" said Suhaib. The Quraish agreed to this bargain, being tempted by the great wealth which Suhaib had amassed. When the Holy Prophet heard that Suhaib had relinquished all the wealth which he had amassed in his life-time in order to escape to Medina, he said, Suhaib hath verily trafficked to profit.' Such were the sacrifices which the Muslims made for their faith.

CAUSE OF THE WAR .- In short, though the Holy Prophet was surrounded by a band of devoted followers, they were hardly strong enough to meet their numerous enemies. They were not only few in numbers compared with their enemy, but they also did not possess the means wherewith to equip themselves with the implements of war. They did not possess the sinews of war which their enemies did. Had the Quraish and other Arab tribes which at the instigation of the Quraish began to harass him from all sides left him alone, the Muslims would have never unsheathed their swords. But the fury of the Quraish never abated; on the other hand, there is abundant evidence to show that the flight of the Muslims only exasperated them. They now became bitter enemies, not only of the Meccan Muslims that had taken refuge at Medina, but also of the Ansar who offered the Meccan refugees an asylum. It was for this reason that they pursued the Medinite pilgrims who had come to Mecca to invite the Holy Prophet to take refuge at Medina. So great was the fury of the Quraish that never a Muslim ventured to come to Mecca to take part in the annual pilgrimage with the rest of the Arabs. hostility of the Quraish was so well known that when the Holy

Prophet made an appeal to the various tribes visiting Metalog him under their protection, then asking them to take him under their protection, they answer asking them مو معلقه المعلقة a target to the whole of Arabia for thy protection." They knew for certain that by giving refuge to the Holy Prophet, they would expose themselves to the attacks, not only of the Quraish, be also of most of the Arab tribes, who being under the influence of the Quraish were sure to join them in a war against the He Prophet, may peace and the blessings of God be upon him. Medinites also saw this very clearly. The disaffected party a Medina is represented by Muir as regretting the step the brethren had taken in inviting the emigrants to their city. Te chief cause of their discontent, according to Muir, was that the had foolishly espoused the cause of an exile which would make them run the gauntlet of all Arabia.' Such were the views of the men of that period, who could better understand the stated things then prevailing, but Muir and other biographers reviewig the state of affairs from this distance presume to know thing which were unknown to the compatriots of the Holy Prople may peace and the blessings of God be upon him. Holy Prophet but every other man of that age believed that the flight of the converts would only exasperate the Quraish and the any who ventured to give refuge to the Holy Prophet and E friends would incur the risk of a war not only with the Quasi but also with the whole of Arabia, which was under the influent of the custodians of the Ka'aba; but Muir and others, writing thirteen centuries later, are of opinion that the flight of the Holy Prophet and his companions was a step calculated to appear rather than exasperate, the Quraish and that the latter with glad that the Holy Prophet had left them. If his flight was step likely to allay the ferocity of the Quraish, the Holy Property and the tribes to whom he appealed for aid and protection of to have known it, and the Holy Prophet, instead of taking the Medinites the promise that they would protect him and b

1909.) fullow ought there be onl advan the H Mecca who w posed t of Islan they p the pil They d doctrin oppose and th The re danger Their stake b If idols Mecca, among spread disdain worship to strik their pr effort to nothing Prophet taken r averse t

stranger

had acti

Apr

leon

etel ate a

lew:

Modif

4,6

uene

Hoh

The

ty a

their

Te

ther

mak.

ft.

ite d

Ville

hiogr

pbet.

y the

the

thi

E

[8]

lend

in

e296

idis

phi

followers as they would protect their own wives and children, ought to have assured them that after their flight from Mecca, ought to have ought to have dear of an attack from the Quraish who would be only too glad to see them depart from their city. The theory advanced by Muir that the Meccans gave up all thought of the Holy Prophet and his followers after their departure from Mecca and that it was the Muslims, and not the Quraish of Mecca who were the aggressors, is not only opposed to facts but also opposed to reason. The object of the Quraish was to check the spread of Islam. It was for this reason that at the season of pilgrimage they posted parties on the different routes to Medina warning the pilgrims against listening to the preachings of the Charmer. They did all they could to prevent both the spread of the new doctrines and the escape of the converts from Mecca. They opposed the new religion because it menaced the national religion and threatened their prestige as priests of the national worship. The religion had better prospects out of Mecca and hence the danger which had roused the fury of the Quraish was greater. Their prestige as priests of the Ka'aba was now even more at stake by the rapid progress Islam was making outside Mecca. If idolatry was threatened by Islam on account of its spread at Mecca, the new religion was now making even greater conquests among the clans of Medina and there was every likelihood of its spread among other clans. Idolatry was being discarded with disdain, and the authority of the Quraish as custodians of idolworship was in serious danger, and if the Quraish had attempted to strike a blow at Islam in order to save idolatry, and preserve their prestige, there was now even a greater need of a determined effort to nip the new movement in the bud. And there was yet nothing to discourage them. In the very city where the Holy Prophet, may peace and the blessings of God be upon him, had taken refuge, there were strong parties which, they knew, were averse to the cause of Islam and cherished hatred against the strangers that had taken up abode in their city. Nay, there had actually come to them an influencial leader of a Jewish party

(Abu Aamir, the hermit) urging them to attack the Musliment them his own action Medina, not only promising them his own active assistant but also assuring them of the aid of all the Jews of Medina its vicinity and the co-operation of the disaffected Medical Besides they could also count on the aid of the numeral Arab tribes that dwelt in the valleys and deserts of Arab The small band of Muslims could hardly hold their own again the Quraish, especially when all Arabia was arrayed one side of the latter. The citizens of Medina who had espoused cause of the exile were hardly of any consequence when on pared with the powerful and influencial nobles of the Quant whose clan occupied the first place among the tribes of Anti-Agaiu, the flight of the Muslims to Medina had wound the pride of the Quraish. They had endeavoured to deat their escape but had failed to do so. They had spared ; pains to stamp out Islam, but it had now transported itself: another city, where it was progressing, to the chagrin of the Quraish. Thus the very existence of the Muslims at Meth was a challenge to the proud Quraish who felt themselves hum ated in the eyes of the Arabs owing to the failure of their s deavours. They now looked upon the Muslims not only as t preachers of a new doctrine which they deemed it their duty nip in the bud, but also as rivals whom the haughty Qui believed themselve bound to crush in order to maintain position as the most powerful and noble people in the Peniss Thus they had now a twofold cause to pursue the Must Again, they were not unmindful of the prophecies of Holy Prophet uttered at Mecca which predicted the final of throw of his enemies and the glorious triumph of his religious These threats of the Holy Word revealed to the Holy Pro-(may peace and the blessings of God be upon him), must served as an additional incitement to the fury of the They thought that the Holy Prophet was guilty of aggree has occurred only to the Christian critics. It never of

1909.)

even to
as the
sive Mu
the aggs
regarded
which t
that had
borne th
had tre
raised th
only agg
the ener

It i lay the forget They do of the fa so intole in a dist Prophet it as a co choicest delectab forsaken Prophet of every his word battle of (and said camest to and we t destitute speaking of the ref Holy Pro drew of h whom th their hon Christian panions, a ignore eve perpetrate

alone was

Apr

im

state

na att

livital

leton |

Italia

gain

ont

ed t

1 600

uraid!

Iralia

innle!

chest

ed :

elf -

of the

fedin.

und

ir e

as th

luty:

ora

世

10:34

uslin

of i

OF

ligin

101

E

013

real a

even to the Quraish, who are represented by Muir and others as the poor victims of the blood-thirstiness of the aggresas the poor They are not known to have ever complained of sive Muslims. They are not known to have ever complained of the aggressive attitude of the Muslims; on the other hand, they the aggress war only as a continuation of the hostilities of which they themselves were the authors. The only change that had now taken place was that hitherto the Muslims had borne their torments with patience, but now when the persecution had trespassed all limits, they had, with divine permission, raised their arms in self-defence. This attitude of the Muslims only aggravated the fury of the persecutors and every power of the enemy was called into play.

It is highly unjust on the part of the Christian critics to lay the charge of aggression to the Holy Prophet. They totally forget the part played by the Quraish to the last moment. They do not take into consideration the terrible persecution of the faithful by the Quraish-a persecution which at last grew so intolerable that they had to fly from Mecca to seek refuge in a distant town. Consider the touching words of the Holy Prophet which he addressed to his native city, when he entered it as a conqueror eight years after his flight. "Thou art the choicest spot on the earth unto me," he said, "and the most delectable. If thy people had not cast me forth, I never had forsaken thee." Such were the feelings not only of the Holy Prophet (may peace and the blessings of God be upou him) but of every one of his numerous companions in exile. Consider also his words which he addressed to the Ansar of Medina after the battle of Honain, " Nay, by the Lord, but you might have said and said truly, for I would have vouched it myself,) Thou camest to Medina rejected, and we bore thee witness; a fugitive and we took thee in; an outcast and we gave thee an asylum; destitute and we fed thee." And in saying these words he was speaking not only on his own behalf, but on behalf of every one of the refugees. Such is the sad but faithful picture which the Holy Prophet (may peace and the blessings of God be upon him) drew of his own condition and of the condition of his followers whom the tyranny of the unbelieving Quraish drove out of their homes to seek the shelter of strangers. And still the Christian critic would say that the Holy Prophet and his companions, and not the Quraish, were the aggressors. Even if we ignore every other act of tyranny which the relentless enemies perpetrated on the Muslims, there was one act of theirs which alone was a more than sufficient justification of a resort to

arms by the companions of the Holy Prophet (may peace at God be upon him). That was the bull of the bu the blessings of God be upon him). That was the blody the Curaish to murder the Holy Prophet conspiracy of the Quraish to murder the Holy Prophet, who conspirate the Labind at Mecca, waiting for a command the command th he was left behind at Mecca, waiting for a command for Heaven to depart. Muir calls the party which surrounded Heaven to depart. Holy Prophet (may peace and the king of the Holy Prophet (may peace and the king of the Holy Prophet (may peace and the king of the Holy Prophet (may peace and the king of the Holy Prophet (may peace and the king of the Holy Prophet (may peace and the king of the Holy Prophet (may peace and the king of the holy Prophet (may peace and the king Heaven to depart.

Heaven to depart.

Prophet (may peace and the blessing) 'a deputation' which 'property in the property is a deputation' which 'property is a deputation which 'property is a deputation' which 'property is a deputation which 'pro of God be upon him) 'a deputation' which 'proceeded to wait on him but the the house of Muhammad, to wait on him, but he dear that 'deputation' which had such not explain why that 'deputation,' which had such peaceful intentions, proceeded to the house of the Holy Prophet (not) peace and the blessings of God be upon him) in the darkness of God be upon him in the darkness of the darkness of God be upon him in the darkness of God be night and why the Holy Prophet, fearing to meet such a peaceful deputation, fled from his house and hid himself in a care He also abstains from explaining the object of this night visit by a deputation of young men of the Quraish. Again! refrains from explaining why horsemen were at once despatched in all directions in search of the fugitive Prophet (may peace at the blessings of God be upon him) and why a price was set or his head and the reward of a hundred camels promised by any man who should bring the Holy Prophet dead or aline In short when the Quraish inflicted all sorts of tormers on the Muslims not sparing even the Holy Prophet (may page and the blessings of God be upon him), when they threw the on whom they could lay their hands in prison, when they robbed others of all their belongings, when they put some d them to death inflicting on them painful tortures, when the laid a ban on all the Muslims and their supporters and shut the up in a defile, and when they even extended their bloody but to the innocent Prophet to put him to death when he was almost alone among them no one would hesitate at declaring it was the Quraish, and not the companions of the Holy Proplet may peace and the blessings of God be upon him, that were aggressors. Still the Christian critics are not inclined to result these atrocities of the Quraish as a sufficient justification di resort to arms by the Muslims. Notwithstanding a long rew. of the cruellest atrocities of the Quraish which culminated in attempt on the life of the Holy Prophet, it was, according to the Christians the Holy Prophet who took the initiative and the Openich the Quraish.

To be continued.

azed by Arya Samaj Foundation Chennal and eGangotri (Apri oloody when from unded ssings ed to does aceful (may less of aceful care, ignily ain he tched se and set on aliva. peace those they are of they they handi they phase of the of they of the C.O. In Public Domain. Gurukul Kangri Collection, Haridwar

MAGNETISM

RULES THE WORLD

You require a sound knowledge of Human natural help you in your profession. It is personal magnetath that crowns every one with success. Do you wish possess this power? Write immediately to:

THE LATENT LIGHT CULTURE,

Tinnevelly Bridge, 8. Int.

THE REVIEW OF RELIGIONS.

-3366-

THE REVIEW OF RELIGIONS is published on the of each month and undertakes to refute all objections at Islam. It deals with important religious questions and fair and impartial review of the prominent religious world. It is issued in English as well as Urdu.

Rates of Subscriptions.

Annual Subscription for India ... Rs. 4 (Urda. Rs. 4)

", ", other countries, 6s.
Single Copy ... "... 6 annas"

Specimen Copy, 4 annas (Urdu, 2 annas)

All communications should be addressed to

THE MANAGER.

"Review of Religions

Qadian, District Guraaspur, li

Printed at the Artistic Printing Works, Lahore, by M. B. Sons, and Published by the Sadr Anjumer-r. Ahmadiyya, Qadian.

Vol.

REV

THE CO

THE SI

THE FI

DIS

Annual

Registered No. L. 303



Vol. VIII.

ish

No. 5.

REVIEW OF RELIGIONS

MAY 1909

CONTENTS.

Pages.

THE CONVENTION OF RELIGIONS IN INDIA ... 189

THE SPREAD OF ISLAM, IV 197

THE FIRST AND THE LAST BOOK

QADIAN,

DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription, Rs. 4.—Single Copy, As. 6.



TH

Vol.

The 10th and the Mathirty-stwenty-Judaism also repthe Calomittee,

"T undoubt held at (one of th dissemin But unf

said :-

THE REVIEW OF RELIGIONS.

Vol. VIII.)

MAY, 1909.

(No. 5.

بسم الله الرحمن الرحيم نحمد ، و نصلى على رسوله الكزيم

The Convention of Religions in India.

-8-8-

The Indian Convention of Religions was held on the 9th 10th and 11th April in the Town Hall of Calcutta, the Hon'ble the Maharaja Bahadur of Darbhanga presiding. There were thirty-seven papers in all of half an hour each, as many as twenty-one of these being on the different sects of Hinduism. Judaism, Zoroastrianism, Buddhism, Christianity and Islam were also represented. Mr. Saroda Charn Mitter, retired judge of the Calcutta High Court and President of the Executive Committee, in asking the Maharaja of Durbhanga to take the chair said:—

remain long in the world. He was shortly after taken away from amongst us and the idea lay dormant for years. At last in December last and after my retirement from the Bench some of the prominent members of the Vivekananda Society revived the idea, and a strong committee consisting of the representatives of most of the great religions in India was formed to arrange for a Convention. The time, however, was short and it will be for you, friends, to consider how far as a first attempt, the committee has succeeded in discharging the heavy duties undertaken by it."

Mr. Mitter then went on to enumerate the different religions with their sects and sub-sects as they existed in India and stated that the chief object of the Convention was to remove the misconceptions that prevailed on account of the misconstructions and misjudgments of the principles and doctrines of one religion by the followers of another, and to put an end to religious animosities and discord. He then said:

"India with its variety of religious communities living under a tolerant and impartial government is the most suitable place for a Convention of Religions. As the harmony which ordinarily exists between these communities is occasionally broken, a Convention such as this is necessary for the well-being of the millions that reside in the country. We have every hope, from the enthusiasm displayed by the different communities, by their heartily joining the Convention and sending delegates from distant parts of the country, that a succession of Content tions will bring about the wished for result."

Mr. Mitter concluded as follows :-

"We all meet on a common platform of love in this Convention, each earnest in the removal of causes of discord and animosity. Universal humanity is our watch-word. Let fraternally embrace each other."

1909.)

The to presid conference held from too exclu ous gathe over the the Budo farpur) Jullund charyya cause of should followers Akbar. differing cating t as love, fulness, more in

> " Two sp an evil honoral word a he falls consists tormen through religion On the

> > in he

said :-

y

st

y

85

23

he

ed

18-

DS I

01

03

ole ch

g of

pe, by

tes

en.

00

The Maharajah of Durbhanga having been formally elected to preside over the deliberations of the Convention said that to preside the one at which they had assembled had been conferences like the one at which they had assembled had been beld from remote antiquity. The Brahmans, of course, were too exclusive to allow other people to participate in their religious gatherings, but with the rise of Buddhism a change came over the Hindu Society. Religious conferences were held by the Buddhists at Rajgir (Behar) in 543 B.C., at Vaisali (Muzaffarpur) in 443 B.C., at Patliputra (Patna) in 255 B.C., at Jullundur (Panjab) in 78 A.D. Kumarilabhatta and Sankaracharyya were the first Brahman reformers who advocated the cause of religious conferences in which others than Brahmans should be allowed to take part. Religious Conferences of the followers of different religions were held also in the reign of Akbar. The Maharajah then went on to say that however differing in outward form, all the religions were at one in inculcating the good qualities which ennobled human character, such as love, purity, truth, righteousness, goodness, gentleness, helpfulness, forgiveness, etc. He then gave a brief resume of the more important religions. Speaking of "Zoroastrianism" he said :-

"In Zoroastrianism we have an actual theological dualism. Two spirits,—one a God creating all that is good, and the other an evil being creating all evil. The pious Zoroastrian, after an honorable toil, goes to an immortality of blessedness in thought, word and deed. According to the later Avesta, if not pious, he falls to Hell in passing over the Judge's Bridge, and this hell consists of evil thoughts, words and deeds, as well as physical torment. His body rises and he dwells on a rejuvinated earth, through the instrumentality of a saviour born of a Virgin. No religion has so clearly grasped the ideas of guilt and of merit. On the works of men here below a strict reckoning will be held in heaven according to the deeds entered in the book. Zoroastrianism knows nothing of the remission of sins, but evil deed can be atoned for by a good one."

He then stated the ten principles of Buddhism which Ga ma himself is said to have given as the summum bonum of religion, viz., to serve wise men, to have right desires, to have knowledge, to succour parents and other relatives, to give all to abstain from sin, to practise reverence and lowliness, tol long-suffering and meek, to practise temperance and chasting and to have a mind unshaken by the things of this world Coming to Islam he said that the word Islam implied pion resignation and submission to Divine Will, and that the brothe hood of Islam was free from all invidious distinction betwee rich and poor. After a brief glance at Christianity, the Mal rajah finished his speech with a few remarks upon Hinduis The religion to which the speaker himself belonged ordains nature-worship for the masses, but it had an inner meaning "The Hindu doctrine is," said the Maharajah, "that God pe vades all nature, so that in worshipping nature you actual worship the Divine Spirit in every atom of matter."

The first paper read was on Judaism. Mr. J. A. Isages where read the paper said that Judaism was based not on mysteric or miracles but was national and self-evident. The fundament principle was belief in one Absolute Being, God: one Law as humanity. The federation of all people with one Brotherhold under the Fatherhood of God, under the survey of university peace, goodwill and enlightenment constitutes its constant single and effort. The persecution to which the Jews were subjected for thousands of years under pagan and Christian rulers was a proof of the power and invincibility of the Jewish religion. It is more papers were read on the same subject.

The opening paper on Christianity was read by the Res.

H. Anderson of Calcutta, on the claims of the Protestal

1909.

Christ said, ing its in the claime postul a relig tive fa subjec with t darke huma of res glad claim but i words of the tion. nor a the t home of the them

that
without offere
It no into which

guide

conclu

feet,

Ol:

, but,

Ga.

of 1

to har

e alu

, to h

hastit

World

d pion

rother

etwee

e Mal

duism

daine

eaning

od pa

ctual

CS W

vsteria

menta

W: OL

erhool.

iversi it sis

bjecte

W88 8 Tri

Ret

estal

Christian faith. It was a peculiarity of the Christian religion, he Unrisulation to the control of the c ing itself with certain events which occurred at definite dates in the drama of human history. Historical in its origin, it claimed to rest on Divine revelation—having as its fundamental postulate a personal, holy, self-revealing God, and in its context a religion of redemption. From the cold, clear realm of objective fact it passed mysteriously to the warm hidden sphere of subjective experience. As a religion of redemption it dealt with the existence of natural and moral evil in the world, the darkest, deepest and most difficult problem that could occupy human thought. The faith of Christ claimed to be God's method of restoring his lost divinity to man. It gave to all nations the glad tidings of salvation through remission of sins, and proclaimed a redemption adequate to the sin and need of humanity, but it did so by dealing with the individual sinner; in other words, it required the individual sinner to believe in the Divinity of the founder of Christianity in order to benefit by the redemption. To him the Divinity of Christ was neither an intellectual nor a moral difficulty. His imagination was not staggered at the thought that the Deity so existed as to be able to find a home in a human life. There in the presence of the founder of the faith, he held, he was driven to say what might seem to them to be wholly incredible, but to him it was the inevitable conclusion that he must bow in adoration at his nail-pierced feet, and say, " My Lord and my God."

Glancing at its historical progress, he came to the conclusion that the faith of Christ secured a firm footing in the world without any aid from the secular arm and without sword. offered no worldly attraction and gave no worldly indulgences. It nowhere interfered with the civil institutions of the countries into which it penetrated, nor with any social customs or practices which were not in themselves immoral or inolatrous. guided the channels of human life by the enunciation

principles of wide and far-reaching application, adapting itself deal with the most advanced as well as with the initial start allocated alevation. of social development and intellectual elevation. The Christ faith was not a religion that could be said to have sprung out of the hidden depths of human nature. It was not a phile phy of life, nor was it a scientific or ecclesiastical system.

The first paper on Islam was by M. Mirza Abul Fazl w gave a rational view of the Muslim faith. At the outset pointed out that Islam did not profess to be a new religion, b it claimed to restore the primitive faith of the prophets an preachers of bygone ages to the original purity and simplicity The message of Islam was simple enough. "Come," said the Holy Quran, "I will tell you what your Lord has forbidde you, that you join not anything with Him, and that you good to your parents, and draw not nigh inchastity, neither openly nor in secret, and kill not a life which God has forbidden unless for justice and give weight and measure with justice. And when you speak be just although it be against relative. That is what He ordains you that you may mind! Islam had always discountenanced division among men on the ground of religion merely, its teachings being directly opposed sectarianism and based on the broadest principle that while mankind had been distributed into nations and tribes, the met honourable in the sight of God was he who most feared tod evil. Islam rejected all caste of priesthood, all monoply spiritual knowledge or special holiness to intervene between man and his God. The Holy Prophet preached the brotherhood of man by totally destroying all the barriers raised against it by the self-interest of man. Humanity was one vast brotherhood with God as their Creator and Master who looked upon then all as equal. The religion of the Muslim led him to seek the welfare of humanity in the co-operative spirit as it were rather than in the competitive. Above all, Islam was a religion of works. The service of man and the good of him anity constituted pre-eminently the service and worship of the

1909.)

Work, an sight of (

The brought : pect won by no me one of th law, bein merely, at pleasu were laid itself. the age man. I were, ac Modesty greatest the who in hum life, and Day of and hun in Islam all non self-defe

> W was a gr learn t parts of probabl India h that its

tion had

Belf Sta

1st

Dg.

ila

l w

Bet H

1, bu

and

icity

d th

idde

u b eithe

dde:

wit

nst i

nd."

a the

ed ti

while

mos

0 d:

ly d

m39

d of st ii

1001

hem

the

Were

8 3

um.

fod.

Work, and work alone, was the true test of a believer in the sight of God.

The speaker then very briefly described the social reforms brought about by Islam. It raised the status of woman. "Respect women" was one of the first lessons of Islam, and she was by no means inferior in her social life. Her married life was by no income of the pleasantest; marriage, according to the Muhammadan law, being not simply a civil contract, nor a social partnership merely, neither an alliance for convenience to be dissolved at pleasure. It was an institution of God whose foundations were laid and principles fixed and enduring as the human race itself. Perfect liberty was allowed to a woman who had reached the age of puberty to marry or refuse to marry a particular man. Polygamy, divorce, and the system of female seclusion were, according to the speaker, none of them included in Islam. Modesty was a virtue upon which the Holy Prophet laid the greatest stress. Regarding slavery it was sufficient to say that the whole tenour of the Prophet's teachings made this trade in human lives impossible. The Quran taught a respect for life, and the Prophet said that men would be judged at the Day of Judgment with regard to their treatment of their dumb and humble servitors. The principle of war was also inculcated in Islam, but not, as was generally supposed, directed against all non-Muslims, but it was a struggle for principle and in self-defence. Above all, however, the greatest religious toleration had been inculcated by the Prophet of Islam.

With all its defects, the Convention of Religions in India was a great success, and the public has been much gratified to learn that the Convention will be held annually in different parts of India, and the next session of the Convention will most probably be at Madras or Bombay in December or January. India has been so much absorbed of late in political discussions that its religious activities have been lying almost in a benumbed

condition. We have had so many political congresses political conferences that there seemed to be no place for religious conference. This neglect of religion has had a very injurious effect upon the moral welfare of the country especial upon the younger generation, and the fruit of the godless edr. cation is seen in the appearance of a detestable anarchism is Quraish our midst. An annual Convention of Religions is, therefore their flig welcome inasmuch as it will help to turn the minds of the rising would have genaration from the sphere of politics to the higher sphere of moral and spiritual advancement. We only hope that the real with which the Convention has been brought into existence will not abate, but that it will, on the other hand, make its influence more and more felt in the country.

It would not be out of place to refer here to the reception followed accorded by a Hindu audience to our thesis on Islam which wa published in our last. In a short note on the Convention, the Observer writes in its issue of 28th April:-

" A very interesting and learned thesis on Islam was real by our esteemed fellow-citizen, Khawaja Kamal-ud-Din, BA LL.B., Pleader. The paper was greatly appreciated by the entire audience. A correspondent, commenting upon the proceedings, says that electrified and spell-bound the audience fixed their eager gaze on the speaker in a profound listening mood, while a deep sense of appreciation and interest could be conspicuously read on their faces. So deep was the impression on the minds of the audience that after this lecture no other speaker could that day secure a hearing. When the paper That finished, the President as well as the delegates congratulated the Khawaja on the surpassing excellence and high merit, at the color of the surpassing excellence and high merit, at the color of the surpassing excellence and high merit, at the color of the surpassing excellence and high merit, at the color of the surpassing excellence and high merit, at the color of the surpassing excellence and high merit, at the color of the surpassing excellence and high merit, at the color of the surpassing excellence and high merit, at the color of the surpassing excellence and high merit, at the color of the surpassing excellence and high merit, at the color of the surpassing excellence and high merit, at the color of the surpassing excellence and high merit, at the color of the surpassing excellence and high merit, at the color of the surpassing excellence and high merit, at the color of the surpassing excellence and the surpassing exce also the chaste diction, of his thesis—a courtesy which fell w the lot of Khawajah alone. Struck with the high style and spirit of the thesis, the members of the Vivekananda Society, who w ere the promoters of the Convention requested Khwaja Kamaland Din and Mr. But a charis ul-Din and M. Muhammad Ali, M.A., the writer of the their to deliver at Calcutta a series of lectures on Islam. The gentle men have agreed and consented to deliver a number of lectural at Calcutta next winter."

(My 1909.)

would ha he actua had cease beloved o ed from Ouraish adopted the escap to their determin the faithf apparent Muslims owing to These we had been gives exp fight in (who say (Mecca), us from critic wo guilty of

Islam, w.

(My 1909.)

e for

ven? ecial

edn.

rising

re of

a zeal

Will

lence |

WM

the

read

B.A.

the

pro-

епсе ning

d be

8100

ther

W88 sted

t, 25

ll to

prit

who 181.

1813,

tle-

rel

The Spread of Islam, IV.

The Wars of the Holy Prophet.

THE SENDING OUT OF RECONNOITERING PARTIES .-- Had the m it Quraish desisted from molesting the Muslims their flight to Medina and left them to themselves, nothing would have been more agreeable to the Holy Prophet. would have gladly pardoned them their past transgressions, as he actually did after the conquest of Mecca, if the Meccans had ceased to harass him after he had bidden farewell to his beloved city. But this was the last thing which could be expected from the baffled and exasperated Quraish. The events that followed the memorable flight make it quite clear that the Quraish did not swerve from the course which they had already adopted even after the emigration, that, on the other hand, the escape of the Muslims from their clutches only added fuel to their burning rage, and that they now became even more determined in their resolve to bring about the destruction of the faithful. That their fury did not abate after the flight is apparent from the fact that they continued to persecute the Muslims who were left behind at Mecca, being unable to fly owing to their age, sex, imprisonment or dependent condition. These were groaning under the same ill treatment to which they had been subjected before the flight and the Holy Quran thus gives expression to their wailings. "What ails you that ye do not fight in God's way, and for the weak men, women and children, who say, " Lord, bring us out of this town of oppressive folk (Mecca), and make for us from Thee a patron, and make for us from Thee a help '?" (iv, 76). But still the Christian critic would say that the Muslims, and not the Quraish, were guilty of aggression. If the Quraish were no longer hostile to Islam, why did they not give liberty to those whom they had

thrown in prison to prevent their flight? Even the Medefenceless women that were left behind at Mecca were not be from insults and injuries. After the Holy Prophet, may pear and the blessings of God be upon him, and Abu Bakr be escaped from Mecca and hidden themselves in a cave, at Jahl, with a party of the Quraish, went to the house of at Bakr and asked his daughter, Asma, where her father we Eliciting no information from her, the cruel Father of Igno ance's struck the defenceless girl such a blow on her face the one of her ear-rings dropped.

Again, if, as Muir asserts, they had relinquished the hostility to the Muslims, why did they prevent them from take ing part in the ceremonies of the annual pilgrimage-a priviles from which no Arab tribe, however hostile to the Quraish, ever debarred. Repeated references are made in the Ho Quran to this fact. For instance, it says, 'Verily those wh turn men away from God's path and the sacred mosque, which We have made for all men alike, the dweller therein and the stranger; and he who desireth therein profanation with injustice We will make him taste grievous woe" (xxii, 25). This very like many other verses, shows that the unbelieving Quraish and only hindered men from accepting the Muslim faith but at prevented the faithful from visiting the holy mosque. The Sali Bukhari relates the following incident, "Sad bin Muadh Medinite chief) was a fast friend of Umayya bin Khall # Meccan chief). When Umayya visited Medina, he put up it the house of Sad and when Sad visited Mecca he put up in the house of Umayya. After the arrival of the Holy Prophets Medina, Sad proceeded to Mecca on the Lesser Pilgrimage at went to the house of Umayya. And he said to him 'O Father of Safwan, find out for me a solitary hour when I may be all to perform a circuit round the Ka'ba unmolested.' So Unan proceeded with Sad to the temple when it was nearly middle

1909.)

In the I Umayya Sad.' The round the renegade, assist him thou show of Abu J allayed a were great Medin to the renand assist Quraish

In sl which the when the Muslims

able to a

against

Pol

th

· [, Al

A

M3

gno:

th:

the

tal.

rileg

, ITE

Hol: Wh

vhich

lb

stice

rersa.

h no

als

Sahil

h 15

lf (1

IP II

111

et si

and

the

able

ayja!

das.

In the Ka'ba, they were seen by Abu Jahl, who said to In the Who is this man that is with you?' He replied 'It is Sad.' Then Abu Jahl said to Sad 'Dost thou perform a circuit round the house in safety, while you have given refuge to the renegade, and presume to think that you will be able to aid and assist him. Verily, by God, if thou hadst not been with Umayya, thou shouldst not have returned to Medina alive'." This remark of Abu Jahl shows that the fury of the Quraish, far from being allayed after the flight, was only excited and that the Quraish were greatly irritated at the warm reception of the converts at Medina. The words of Abu Jahl, 'you have given refuge to the renegade and presume to think you will be able to aid and assist him,' also contained the threat of an attack from the Quraish and it was insinuated that the Medinites would not be able to assist the Prophet against the Quraish.

In short, the Quraish never deviated from the line of action which they had adopted at Mecca and there was never a period when they might be said to have changed their attitude to the Muslims.

The Holy Prophet, may peace and the blessings of God be upon him, knew it for certain, as I have already shown, that his enemy would continue to harass him even at Medina and would do all that lay in his power to bring about the destruction of Islam. One of the reasons for the necessity of taking up arms in self-defence is thus given in the Holy Quran, "They will not cease from fighting you until they turn you from your religion if they can." (ii, 214). Therefore the first step which the Holy Prophet, may peace and the blessings of God be upon him, took to meet the expected attack after arriving at Medina was to put the city in a state of defence by making a compact with the citizens and the Jews, by which the signatories to the compact bound themselves not to aid the Meccans in any way against the Muslims. His next precaution was to send out small

parties to bring to him the news of the enemy and his But as the Muslims were surrounded on all side hostile tribes and it was not safe for these small parties to in broad daylight among these tribes, the Holy Prophet, peace and the blessings of God be upon him, directed they travel by night and to hide themselves by day. We will find on that on some occasions whole parties, in some cases number about forty, were subjected to a wholesale massacre by Arab tribes, and it was to shield their lives from such massa. at the hands of the hostile tribes that the Holy Prophet, i peace and the blessings of God be upon him, instructed the to travel by night and hide themselves by day. The send out of these reconnoitering parties was very necessary under The Arab warfare was generally of the natural circumstances. of sudden and murderous forays and the Holy Prophet (peace and the blessings of God be upon him), who had a thore knowledge of the habits of his people, had to send forth the reconnoitering parties to guard against such sudden onsland Thus the Holy Prophet kept himself informed of the movement not only of the Quraish, but also of other hostile tribes, a such of my readers as have read any account of his life, whether by a Muslim or by a Christian, will have seen that by resorts to this wise step he was able to disperse in time many gathering of the hostile tribes, which, but for this vigilance on the of the Holy Prophet (may peace and the blessings of God! upon him), might have inflicted irreparable loss on the Muit party. In short, it was the hostility of the Quraish and old Arab tribes to Islam and its followers which rendered this st necessary, and if the Muslims of Medina had not been constant on their guard, the enemies of Islam would have easily wife away Islam from the Arabian soil. Only a few murderous raise successfully carried out one after another, would have suffer to destroy the Muslim community at Medina, if the latter is pot almost invariably anticipated these raids through

109.)

vigilanc of God task to life at I Holy P who wa could n Among lay to t phet, r Quraish the alli Therefo danger exceller derous journey their g fallen tion at welcom the M another lay in and if against did, it Muslim Qurais! began number leaders have e

they ha

109.)

be:

11

nd

r

lat }

ro:

191

, 2

et!

orti

erin:

odi

oit

Sit

ant

VIFE raid

the

Thus the Holy Prophet (may peace and the blessings of God be upon him) and his companions had a very arduous of bou be are which taxed their powers to the utmost. Their life at Medina was throughout a life of continuous warfare. The Holy Prophet (may peace and the blessings of God be upon him) who was compelled by the circumstances to be ever on the alert, who was could not be neglectful of his inveterate enemies, the Quraish. Among the many routes of trade followed by the Quraish, one lay to the west of Medina. After the flight of the Holy Prophet, may peace and the blessings of God be upon him, the Quraish began to ply this route. The tribes on this route were the allies of the Quraish, the inveterate enemies of the Muslims. Therefore, the Holy Prophet naturally apprehended a twofold danger from this side. In the first place, the route afforded an excellent opportunity to the Quraish to make sudden and murderous raids on Medina. The route lay only two or three days' journey from Medina, and if the Muslims had not been on their guard against such sudden attacks, Medina would have fallen an easy prey to the blood-thirsty enemy, whose exasperation at the escape of the Muslims and whose irritation at the welcome they had received at Medina were well known to the Muslim community. But these caravans constituted another danger of even a more serious nature. This danger lay in their inciting the Arab tribes against the Muslims and if all these tribes had joined the Quraish in their war against the Muslims, as many of the allies of the Quraish actually did, it would have gone hard with the small community of the Muslims at Medina. We find that such fiery leaders of the Quraish as Abu Jahl, Abu Sufian, Ikrima and Umayya bin Khalf began to accompany the caravans, at the head of armed men numbering variously from one hundred to three hundred. These leaders could easily incite the tribes on the way, and would not have even hesitated in making murderous raids on Medina, if they had not found the Muslims on the alert. Thus there was a

(M

twofold danger against which the Holy Prophet, may peace, the blessings of God be upon him, had to guard. Therefore sent out small parties consisting generally of twenty, or this men to prevent the Quraish from making a sudden attack Medina. The appearance of small parties on the route shore to the Quraish that the Muslims were on the alert and the by front which these parties presented to their enemies had deterrent effect on them. Sometimes the Holy Prophet | 101 peace and the blessings of God be upon him) himself accorpanied these expeditions and in order to prevent a gener rising of the tribes on the caravan route at the instigation the Quraish and to prevent them from siding with the Meccan he concluded treaties with some of them. Thus in one experience tion known as the expedition of Abwa or Wadan, he conclude a friendly treaty with a tribe called Bani Zamra, formerly allies of the Quraish, by which they bound themselves not fight with the Muslims, nor to aid those who fought again Again, in the expedition known as the expedition Osheira, he made similar terms with several tribes inhabiting the vicinity of Osheira. All these treaties were concluded being the battle of Badr.

The expeditions referred to above were never attended by bloodshed, except in one case, when a party THE AFFAIR OF six or seven men sent by the Holy Propts NAKHLA. (may peace and the blessings of God be upon him) killed a Cor shite and brought two persons as prisoners. The instructions give to the leader of this party show that the object of the small expeditions was no other than to bring the news of the enemy Already a Meccan chief, Kurz bin Jabir, had committed a mi on Medina and carried off some of the flocks and camels of the Muslims, while feeding in a plain a few miles from the city. Holy Prophet (may peace and the blessings of God be upon him

1909.)

pursue escape. Holy Pi sent Ab him a le He was and tak When h as Nakh and Tay their ne God be way and their wa of the E upon hi the Mu Quraish It so ha sacred r to Mecc Prophe regards attack shites w went ba inciden concluls the bles other c not forn

1.

following

1909.)

(M

ace a

efore if

thin

ack ,

8h07

he bol

had

t (ma)

accor

enera ion :

eccati

expei

clude

ly t

not ;

again

ion d

abitin

before

by asis

artyc

rophi

Cort

gira

malla

nemy

3 [8]

of

him

pursued the robber-chief nearly to Badr, but he made good his pursued shortly after his return from this expedition, the Holy Prophet, may peace and the blessings of God be upon him, Boly From Sent Abdullah bin Jahsh, with eight other Refugees, and gave him a letter which he was to open after two days' journey. He was then to follow the instructions contained in the letter and take with him only those that followed him willingly. When he opened the letter, he learnt that he was to go as far as Nakhla, a place lying to the east of Mecca, between Mecca and Tayif, and there to lie in wait for the Quraish and bring their news to the Holy Prophet, may peace and the blessings of God be upon him. Two of the party lost their camels in the way and lingered behind to search them. The rest pushed on their way to their destination in order to carry out the orders of the Holy Prophet, may peace and the blessings of God be upon him. Nakhla lay on an important route to Mecca and the Muslim party could easily get some information about the Quraish by waiting for some days in the vicinity of the route. It so happened that on the last day of Rajab, the last of the sacred months, they found a caravan of the Quraish on its way to Mecca. As they had received no instructions from the Holy Prophet, may peace and the blessings of God be upon him, as regards fighting, they held a council in which it was decided to attack the Quraish. The attack was made, one of the Quraishites was killed and two were taken prisoners. The Muslims went back to Medina with the two prisoners and the booty. This incident is laid hold of with avidity by the Christian critics as conclulsively showing that the Holy Prophet, may peace and the blessings of God be upon him, sent out expeditions with no other object than plunder and robbery. That plunder did not form the object of the expedition is apparent from the following considerations :-

The party was required to follow the instructions con-

tained in the letter, but the letter plainly said—المنا عريشا الخبارة والمنا عريشا الخبارة والمنا و

2. The leader of the party was to take with him only such of his few companions as followed him willingly. He was not he force any of his followers against his inclination. This also shows that the object of the expedition was, not to fight or plunder but only to bring the news. The leader had already only seven or eight followers and even these were at liberty to return The leader was, however, to proceed forward to Nakhlaata events. This conclusively shows that the party was sent with no other object than to bring news of the enemy. "Having real the order," says Muir, "Abdullah told his comrades that any who wished was at liberty to go back. 'As for myself,' he said 'I will go forward and fulfil the command of the Prophet." The incident further shows that it was to keep himself informed of the movements of the Quraish and not with a view to plunder the caravans, as the Christian critics assert, that the Holy Pro phet, may peace and the blessings of God be upon him, senton these parties. This party was, as I have already shown, only to bring the news of the Quraish. Now the question is what end did the Holy Prophet, may peace and the blessings of God be upon him, have in view in obtaining information about the Quraish? Why did he wish Abdullah to bring the news of the Meccans? Plunder of the caravan could not be his sim For, firstly, according to Ibn Hisham, it was the Quraish, and not a caravan of the Quraish, whose news Abdullah had received directions to bring. Secondly, even if Abdullah brought his the news of a caravan, it was not possible for him to overtally

1909.)

the carava caravan c news to th upon him. the news caravan ne and the bl object if i clear. H from the would inc The tribe allies of th blessings oommon (subsequer true. It ties with the latter to aid the of the Qu attack, it of the do this infor blessings the party of the Ho upon him a flood of

> on the ca from the upon hi

forth suc

lar

tt

sh to

ret

Such

ot to

hows

nder

ven

tore.

it a

with

real

SET

said, et."

mei

nde

Pro

oni

only

ii,

gs cl

bout

78 of

3111

201

ired

hig

take

the caravan, starting from the distant city of Medina. The the caravan, or each Mecca long before Abdullah could bring its caravan could bring its news to the Holy Prophet, may peace and the blessings of God be upon him. So the fact that Abdullah was instructed to bring the news of the Quraish clearly shows that the plunder of any the news of the caravan never formed the aim of the Holy Prophet, may peace and the blessings of God be upon him. What, then, was his object if it was not an attack on the caravan? The object is clear. He, as I have already shown, apprehended an attack from the Quraish. He further apprehended that the Quraish would incite other idolatrous tribes also against the Muslims. The tribes that lay on the caravan routes were generally the allies of the Meccans, and the Holy Prophet, may peace and the blessings of God be upon him, feared lest all tribes should make common cause against the small party of Muslims at Medina, and subsequent events will show that his apprehensions were only too true. It was this apprehension which led him to conclude treaties with some of the tribes on the trade route to Syria, by which the latter bound themselves not to fight with the Muslims nor to aid the Quraish. He was well aware of the hostile attitude of the Quraish and in order to prepare himself for the expected attack, it was highly necessary for him to keep himself informed of the doings and preparations of his enemies, and it was to get this information that the Holy Prophet, may peace and the blessings of God be upon him, had to send out small parties, and the party of Abdullah was one such party. And the instruction of the Holy Prophet (may peace and the blessings of God be upon him) to Abdullah to bring the news of the Quraish throws a flood of light on the object which he had in view in sending forth such parties.

3. The council held by the party previous to their attack on the caravan also shows that they had received no command from the Holy Prophet (may peace and the blessings of God be upon hi m) for fighting. They had started from Medina in the

sacred month, and if they had set out with the object of the ing, the question whether fighting was admissible in the month ought to have occurred to them there and then. It needless to hold any council, if the Holy Prophet, may peace the blessings of God be upon him, had sent them forth in sacred month to fight the Quraish and to plunder their wans.

- 4. The party had received no oral instructions when a started from Medina, save that they were to follow the instantions contained in the letter which they were to open after days' journey. Hence in order to see what the object of expedition was, we ought to confine ourselves to the content the letter. We have no right to go beyond the letter and ask to the Holy Prophet (may peace and the blessings of God upon him) motives which his written orders do not bear According to the written orders, the party was sent only bring the news of the Quraish, and therefore it is unreasonable to suppose that it had started with an object other than bring the news of the enemy.
- 5. When the party reached Medina with the booty and prisoners, they found the Holy Prophet (may peace and the lings of God be upon him), not pleased, but angry at their condring of God be upon him), not pleased, but angry at their condring of God be upon him. (I never commanded you to in the sacred month.' Such were the words with which Abdiand his party were received by the Holy Prophet, may pease the blessings of God be upon him. (Ibn Hisham) and 'Abdian' his comrades,' says Muir, 'were crestfallen, and the prophet of God be upon him his that his wat not incompliance with any order from the Holy Prophet (may pease the blessings of God be upon him) that Abdullah made attack on the Quraish. In the face of all these considerations attack on the Quraish. In the face of all these considerations attack on the Quraish. In the face of all these considerations attack on the Quraish to suppose that the party was sent for the Holy Prophet (may peace and the blessings of God be the Holy Prophet (may peace and the blessings of God be the Holy Prophet (may peace and the blessings of God be the Holy Prophet (may peace and the blessings of God be the Holy Prophet (may peace and the blessings of God be the Holy Prophet (may peace and the blessings).

1909.)

him) wi

We though peace a It is tru Holy P that he perfectl because because deed w They W deed its tances 1 attemp impelle hostilit right fo sacred and he The ve

they m
to obsi
from th
more g
slaugh
turn y
deeds
which

affair r

1909.)

him) with orders to attack any caravan of the Quraisb. The him) with object of the sending out of the party was clearly no other than to bring the news of the enemy.

We have now to see whether the conduct of Abdullah, though not supported by any orders from the Holy Prophet (may peace and the blessings of God be upon thim) was justifiable It is true that it was not in compliance with any order of the Holy Prophet (may peace and the blessings of God be upon him) that he made the attack, but it is undeniable that his deed was perfectly justifiable. The Meccans did object to the deed, not because there was anything objectionable in the deed itself, but because it was done in the sacred month. It was the time of the deed which rendered it objectionable in the eyes of the Meccans. They were too well aware of their aggressions to object to the deed itself, hence they based their objection on the circumstances under which it was done. Even Abdullah would not hav attempted the deed, had not the bitter hostility of the Quraish impelled him to it. The Quraish had respected nothing in their hostility to Islam. They had, by their conduct, forfeited every right for protection. They had expelled the Muslims from the sacred mosque in whose honour the months were held as sacred and hence they deserved no protection in the sacred month. The verses said to have been revealed in connection with this affair make the matter quite clear. They run as follows:-

"They will ask thee cancerning the sacred months, whether they may war therein. Say: warring therein is grievous; but to obstruct the way of God and to deny Him, to hinder men from the Holy Temple and to expel His people thence, that is more grievous with God; and sedition is a greater sin than slaughter.' They will not cease from fighting you until they turn you from your religion if they can." Now weigh these deeds of the Meccans against the deeds of Abdullah and say which side weighs heavier. But, however great might be the

CC-0 In Public Domain. Gurukul Kangri Collection, Haridwar

(4

of f le 823 11/

eace in i

eir co

Instr after i

en [

ect of ntent

d ascil Golf Golf bear (

only ason bring

andt the th

conde to fie Abdi

eaces Abdul e Per

inco 18308 E pade :

leralis forth be If

1909.)

strong,

pressure, the Holy Prophet, may peace and the blessings of the upon him, never permitted anything, unless and until received permission from on high. His parting words to followers were: "By the Lord, as for myself, verily no many ay hold of me in any matter. I have not made lawful anything excepting that which God hath made lawful; nor have I put hibited aught but that which God in His Book hath prohibited Hence his displeasure at the attack of Abdullah on the Qurais in the sacred month. Abdullah had followed his own judgment reason justified his conduct, but as the matter was serious at the Holy Prophet (may peace and the blessings of God be upon him) had yet received no revelation justifying it, he was naturally displeased at the boldness of Abdullah.

But whatever view our Christian critics may have of the conduct of Abdullah, there is no denying the fact that the Help Prophet (may peace and the blessings of God be upon him) is fire from all responsibility in the affair.

It will be interesting to add that one of the two prisoners. Hakam bin Keesan, embraced Islam and refused to leave the Holy Prophet (may peace and the blessings of God be uput him) even though ransomed. The profession of Islam by one of the victims of the so-called outrage is alone sufficient to repudate all the charges which the Christian critics may bring against the Muslims. If the affair was really outrageous as it is represented to be, the victims of the outrage ought to have been foremed in hating Islam and the Muslims. Hakam's faith in Islam was so sincere that he was soon after employed by the Holy Prophet (may peace and the blessings of God be upon him) as a preacher of Islam and he was included in the forty that were treacher ously massacred at Bir Mauna.

What the Holy Prophet (may peace and the blessings of TBE BATTLE OF God be upon him) dreaded at last came to pass. The army of the Quraish, about 1,000

Muslim head of caravan which I Medina Muham of the n evidenc Muslim Badr fr of thre from 1 was alre to this Muslim for man must h the saf meeting shows Muslim faith, fa ly at M first an Medina evident warfare Again, caravan intercer As to th the bles days th

strong, marched out of Mecca to strike a crushing blow to the Muslims of Medina. All the chiefs of the Quraish were at the head of the army. A report that the Muslims were pursuing a bead of the Meccans is said to have been the immediate cause which led this army of the Quraish to march out towards Medina. 'Quraish! Quraish! Your caravan is pursued by Muhammad. Help! O Help!' these are said to be the words of the messenger who brought the news. But there is strong evidence to show that the caravan was not being pursued by the . Muslims. This is clear from the distance of the battlefield of Badr from Mecca and Medina respectively. It lies at a distance of three days' journey from Medina and nine days' journey from Mecca, and we know that the army of the Quraish was already at Badr when the Muslims reached there. Add to this the fact that the Meccan army was much larger than the Muslim force. It took the Meccans three days to prepare for march, and the army being much larger, its progress must have been slower, especially after it was apprised of the safety of the caravan. Under these circumstances, the meeting of the Muslims with the Quraish at Badr clearly shows that when the messenger declared at Mecca that the Muslims were chasing the caravan, the followers of the new faith, far from being in pursuit of the caravan, were living quietly at Medina. It was the Quraishite army that marched out first and it was not until it had come at least half way to Medina that the Muslims left the city. Thus the report was evidently false, as such reports very often are in the time of warfare; there was no such thing as a chase of the caravan. Again, if the object of the Muslims had been to attack the caravan, they ought to have gone northward from Mecca, to intercept it on its way from Syria, nad not southwards to Badr. As to the route followed by the Holy Prophet, may peace and the blessings of God be upon him, Muir says, 'For two or three days they travelled by the direct road to Medina, but, on

(May 8 of G until ;

s tobi man 🔾 ythin e I pu

ibited' Quraid dgme

us au e upa natu

of the e Holy is fre

soner ve the upon one of epudi

gains resen. remosi n Wai ophel

acher cher-

gs of me to 1,000 reaching Safra, turned to the west by a pathway leading to Ball That Badr lay on a route to Mecca is apparent from the that he had already pursued a Meccan robber-chief, Kurz that he had already pursued a Meccan robber-chief, Kurz that he had already pursued a Meccan robber-chief, Kurz that he had already pursued a Meccan robber-chief, Kurz that Sufiyan fixed Badr and that after the battle of Ohud that Sufiyan fixed Badr, as the site of another engagement saying the Badr was a convenient field for battle between Mecca and Medina. The Muslim army marched exactly in the direction which they ought to have taken in order to repel an attack of the Meccan army on Medina. Again, the caravan consists of only 30 or 40 men and to over power this number, the Holp Prophet, may peace and the blessings of God be upon him, did not need to put his whole fighting-force in the battlefield.

But false as the report of the pursuit of the caravan by the Muslims evidently was, it was eagerly seized by Abu Ja and other ring-leaders of the Quraish to stir up the masse That their object was not so much to protect the caravan as crush the Muslims is clear from the preparations which the made for the battle. 'The resolve, at any sacrifice', says Min. to crush the Muslims was universal. Every man of conquence prepared to join the army.' Those who showed any 11willingness to go were taunted with cowardice. these taunts were effectual is well illustrated by the following story. Omayya son of Khalf, who was a corpulent man, wy sitting in a circle of friends in the Ka'aba. Ocha came to hin with a coal-basin and put it before him, saying 'Warm thysell with these coals, for thou art one of the women.' This tauti had the desired effect and Omayya at once prepared for the battle. Those who were unable to go were made to send their substitutes. Every effort was made to put an overwhelming force in the field and the end was clearly, not to protect the caravan, but to crush the small colony of the Muslims that he sought refuge at Medina. If the object had been merely by protect the caravan, a body of horsemen ought to have a

1909.)

once he was being hardly sole objustich Mecca in

the full a proud mined women

means tress.

T

reveal
safe.
of Ba
their
sented
march

in viev

march

rity o Holy is nev 'Muir the or

By the stone.

conclu

1909.)

(May

to Bad

he fa

urz h

ud Ala

saying

ng the

cca at irection

tack d

onsistel

he Holy

im, di 1.

van by

bu Jah

masses

n as to

ch ther

vs Mui

conseny un-

low far

ollowing

3n, W1

to hin

thyself

is taudi

for the

d their

helming ect the

hat had

rely to

jave al

once hurried to the rescue of the caravan, which, it was said, once hurried to be once hurried by the Muslims. Such large numbers were was being hotly pursued by the Muslims. Such large numbers were was being now, if the protection of the caravan formed the hardly necessary, if the protection of the caravan formed the hardly necessary,
This is further clear from the proud display with which the army marched out of Mecca. They did not quit which the draw to protect the caravan, but marched out in Mecca in a manufactured out in the full equipment of war and with all the display with which the full equip a prona los a deterwomen who played on their tabrets and sung songs to the warriors when the army halted at fountains. This was by no means an army hastening to the succour of a caravan in distress.

The real object with which the army had started was revealed when they learned in the way that the caravan was safe. In spite of this information, they pushed on to the field of Badr. Some who had been pressed to join the army against their will and to whom the protection of the caravan was repre sented to be the object of the expedition protested agains marching any further, but the ringleaders who had other end in view turned a deaf ear to their remonstrances and the army marched on until it reached Badr.

The Holy Quran makes the matter very clear. The authority of the Holy Book as a faithful record of the actions of the Holy Prophet, may peace and the blessings of God be upon him is never contested even by Christian writers. 'The Koran,' says 'Muir', becomes the groundwork and the test of all inquiries into the origin of Islam and the character of its Founder By this standard we may safely judge his life and actions Of Muhammad's biography the Quran is the key-Stone,' Let us now see what light this Holy Book throws on the story of the Battle and as its authority is uncontensted the conclusion to which it would lead must also be incontestible.

May 1900.)

It says: "Remember how thy Lord caused thee to go forth from thy home (i.e., Medina) in the cause of truth, and verily a part of the believers were quite averse to it. They disputed with thee about the truth (i.e., the necessity for the combat) after it had been made clear, as if they were being led forth to deat and saw it before them. And remember when God promisely you that one of the two troops shall fall to you and ye desired that they who had no arms should fall to you; but God purposed to prove true the truth of His words, and to cut off the utter most part of the unbelievers" (viii, 5-7).

These verses clearly lead to the following conclusions-

- 1. A party of the believers, when required to march on was averse to it. They thought as if they were being led forth to death. This clearly shows that it was not the caravan which they were bidden to go out to intercept. It, being escorted only by 30 or 40 men, would have fallen an easy prev. The fear which certain believers displayed showed that they had to fight overwhelming odds, where they saw little chance of success and as it were saw death before them.
- 2. The verses refer to two troops, the escort of the carara and the Meccan army collected by the Quraish. Thus when the Muslim force marched out of Medina, the Quaraishite army was already in the field and before the Holy Prophet, may peak and the blessings of God be upon him, left Medina, God gat him the promise that one of the two troops would fall to them. The Muslims were aware of this promise and as they were not strong enough to fight the Quraishite army, they wished that the promised troop should be the escort of the caravan.
- 3. The verses also show that it was at the command of God, and not out of a desire to plunder the caravan, that the Muslim army issued forth from Medina. 'Remember,' says the Holy Quran, 'how thy Lord caused thee to go forth from thy

home in t may pead is also pla in the ca army sho Quraishit their pow field. " that one they who true the the unbe utter des these we from the Muslims

when the God's powas that help of (It is true certaints)

with, an promise army.
kept the some of

For inst of it, i. them the the ang and to

ways al

none ot short, t May n from

1900.)

a pan l with) after

death mised esired

posed utter.

ch ou forth

w bich d only e fear

fight ss and

ravan n the army

peace gare them.

e noi l that

and of at the s the

m thy

home in the cause of truth.' Why God bade the Holy Prophet, bone in the cause the blessings of God be upon him, to go forth may peace and in the verses. They were made to go forth is also plainly total. God's purpose was not that the Muslim in the cause of the the caravan, but that they should fight the army should attack the caravan, but that they should fight the Quraishite army so that by God's help the proud foes may have; Quraishive their power broken by leaving their leaders dead on the battletheir power bromes battle-field. "And remember," says God, "when God promised you that one of the two troops should fall to you and you desired that they who had no arms should fall to you but God purposed to prove true the truth of His words and to cut off the uttermost part of the unbelievers." Reserence is here made to the prophecies of the utter destruction of the ringleaders announced at Mecca and these were fulfilled in the battle-field of Badr. Thus it is clear from the Holy Quran that it was at the bidding of God that the Muslims marched forth from the Medina, that they did so when the Meccan army was moving towards Medina and that God's purpose in making the Muslims go forth from the city. was that they should fight the Meccan army and thus with the help of God 'cut off the uttermost part' of the proud invaders. It is true that at the time of starting they were in a state of uncertainty as to which of the two troops they would have to fight with, and some of them also desired in their heart that the troop promised should be the escort of the caravan and not the Meccan army. But it appears from the verses quoted above that God kept them purposely in a state of uncertainty, for otherwise some of them might have lost their hearts. God refers to other ways also by which He prevented their hearts from sinking. For instance, when they met the army, they saw only two-thirds of it, i. e., about double their number. Similarly He promised them the assistance of angels. The Holy Quran, speaking of the angels, says :- 'This the Lord did as good tidings for you, and to quiet your hearts thereby. As for victory, it is from none other than from God, for God is glorious and wise.' In thort, the following points are clearly settled ;-

fight in way of t

(1/2)

- (a.) The caravan was not being pursued when the Meoga army was moving towards Medina.
- (b.) The small Muslim force left Medina many days atta the Quraishite army had started from Mecca.
- (c.) When the Muslims were bidden to march forth, then were some among them, who were averse to it and who felt as they were being led forth to death.
- (d.) God's purpose in bidding the Muslims to march for was, not that they should attack the caravan, but that the should meet the Meccan army that was rapidly advancing again Medina, so that He might 'cut the uttermost part of the min believers. ?
- (e.) The Muslims were aware of the presence of Meon army when they left Medina.
- The Muslims were bidden to march forth in the cause of truth.'

Besides, it ought to be remembered that if it had been the object of the Holy Prophet, may peace and the blessings of God be upon him, to intercept the caravan, he could do so by marth ing northward and did not need to put his whole fighting for in the field. It was only when the Muslims were bidden a march forth 'in the cause of truth' and when it was promised to them that one of the two troops should fall to them, that some of them began to desire in their hearts that the escort of the caravan should fall to them, not for the sake of the booty, but because of the two troops, it was 'the one which had no arms' they preferred the caravan as the easier of the two alter natives.

As regards the Quraish, there is no doubt as to the fact that the real aim of the ringleaders was to crush the Muslim as is apparent from the circumstances already detailed.

can be n that give

1909.)

But Christia peace an out of M caravan taken fo of the C the trib their to idolatro blessing route c at Med Prophe conclud Hence necessi safety When on the their to This ' ful no Qurais part o

The Q

entere

forth t former

by the

Digitized by Arya Samaj Foundation Chennai and eGangotri

can be no better description of the aims of both the parties than that given in the Holy Quran. It says:—"Those who believe that given in the way of God; and those who disbelieve fight in the fight in the way of God; (iv 77). way of the idols " (iv 77).

But let us suppose for a moment that the allegations of the Christian critics are correct and that the Holy Prophet, may Christian of God be upon him, marched his force peace and the intercepting of the out of Medina with no object other than the intercepting of the caravan, and see whether these allegations, even if they be taken for granted, bring any blame on him. As to the hostility of the Quraish there is no doubt. They were in alliance with the tribes that lay on the caravan route and while they plied their traffic with Syria, they incited their allies and other idolatrous tribes against the Holy Prophet, may peace and the blessings of God be upon him. Thus their traffic on the trade route constituted a menace to the safety of the Muslim colony at Medina. It was to guard against this danger that the Holy Prophet, may peace and the blessings of God be upon him, concluded treaties with some of the tribes on the caravan route. Hence if he tried to check this traffic, it was an imperative necessity. How the traffic of the Quraish was a menace to the safety of Islam is apparent from the testimony of Muir himself. When the Quraish saw that their attempts to incite the tribes on the Syrian trade-route were not successful, they began to ply their traffic on the trade-route which lay to the east of Medina. 'This passed', says Muir, 'through the territories of two powerful nomad tribes, Suleim and Ghatafan, both allied to the Quraish and employed by them as carriers. They inhabited part of the great plain of Nejd, in the centre of the peninsula. The Quraish now turned their attention to this territory and entered into closer bonds with the tribes inhabiting it. Henceforth the attitude of the Suleim and Ghatafan, especially of the former, became actively hostile towards Muhammad. Incited by the Quraish, and by the example of Abu Sufian, they now

(May leca,

8 after

then lt asi

fort t the again he mir

Mecca

in the

en the of God marchforw

den to ised u some d

of the y, bui rms'alter.

ne fact uslims

There

was pu strong, Ouraisl

projected a plundering attack upon Medina, a task in its (My congenial with their predatory habits.' Thus from the total second the second that the second the total second the total second the second that the second the total second the second that the second the second that the sec mony of Muir himself it is apparent that the so-called carary of the Quraish were not parties of peaceful traders, but the were the enemies of the Muslims in the garb of merchants at were capable of working a mischief far greater than an arms troop of warriors could do by openly attacking Medina, We himself tells us how the Beduin tribes, incited by the Quraiship caravans, and inspired by their example, began to harass the Muslims of Medina. The Quraish, by inciting other And tribes, could inflict on the faithful a harm which they the selves could not; they could make the whole of Arabia hitter an enemy of Islam and the Muslims as they themselve were and make the life of the Muslims intolerable. And the caravans were the best means for achieving this end and the were freely employed for this purpose. Their efforts on the Syrian route lying to the west of Medina were, to some extent frustrated by the Holy Prophet's concluding treaties with man of the tribes on the route and by the constant vigilance of his companions, but they were very successful in inciting the Beduin tribes through which lay the other trade-route which passed to the east of Medina. The Holy Prophet, may peace at the blessings of God be upon him, had to send many expedition to repel the attacks of these Beduin tribes or to scatter that gatherings. One trade-route passed through Medina, but the Holy Prophet, may peace and the blessings of God be up him, had concluded a treaty with the Medinites, as he conclude treaties with the tribes on the western route, not to assist the Meccans, nor to receive them in their homes, thus preventing the Quraish from finding their way to Medina and inciting citizens against the Muslims. In short, the traffic of Quraish was a source of serious danger to the Muslims, and the Muslims tried to intercept it, they did what was absolutely necessary for their safety.

1909.)

A

sity, th the Qui and Ku camels

the bles even th of the !

the bar at Mec their h

It

more enough the ot battle had to chance alread

they w them f ness w enemi Qurais

singin to th Even ! utter

the ba реасе the vic

1909.) (Mr) n itself

e tess.

ravari

ut the

its and

arme

Mei

raishi

1859 (L

r Aral 7 then

abia

mselva

nd the

nd the

on the

extent h manj

of his

ng the

which

eace and

edition

er their

but the

be upon

nclude?

sist the

eventica

ing the

of the

and if

solutely

Again, if the Christian critics had failed to see this neces-Again, it they ought to have taken into consideration the fact that sity, they our that that the Quraishite chiefs had already commenced raiding on Medina the Quraishite chiefs had already commenced raiding on Medina the Quraisulos and trade good his and carried off the and Kurz bin Muslims and made good his escape, though he cameis of old as far as Badr by the Holy Prophet, may peace and was pursued the blessings of God be upon him. And if they did not regard the blessings a sufficient justification of a retalation on the part of the Muslims, they ought to have at least called to their minds the barbarities the Quraishites had committed on the Muslims at Mecca and the way in which they had expelled them from their homes and robbed them of their belongings.

It is asserted that when the Muslims became sufficiently strong, they courted war by commencing the plunder of the Quraishite caravans and other Arab tribes. But nothing is more unjust than this assertion. They were hardly strong enough to wage war even with the Quraish, to say nothing of the other powerful and hostile tribes of Arabia. In every battle that was fought between them and their enemies, they had to face overwhelming odds and in every battle-field the chances of success always lay on the side of the enemy. I have already quoted verses of the Holy Quran showing that when they were bidden to march out to the field of Badr, some of them felt as if they were being led forth to death. Their weakness was apparent not only to themselves but even to their enemies. It was the certainty of victory which made the Quraishite army march forth with great display and with singing women, playing on tabrets and singing songs to the warriors at every fountain where they halted. Even the non-Muslim population of Medina was so sure of the utter defeat of their Muslim fellow-citizens that when after the battle of Badr, the herald, sent by the Holy Prophet, may peace and the blessings of God be upon him, brought the news of the victory to Medina, the disaffected citizens and the Jews could

(May

not believe the news as true and treated him as the routed host? The Holy On sole survivor of a routed host.' The Holy Quran bear in the following world testimony to their weakness in the following words: Why God gave you victory at Badr when you were in poor way." (iii, 119). No picture of the condition of the Muslims at the commencement of the war can be truer that that drawn by the Holy Quran which says:-"Remember who you were few in number and weak in the land, fearing less people should snatch you away; then he sheltered you and aided you with victory and provided you with good thing haply ye may give thanks." Such was the condition of the Muslims when the battle of Badr was fought and nothing is more absurd than to say that the Muslims courted war who they felt themselves strong enough to meet the foe in the field They were driven to war by the necessity of self-preservation Nothing could be more desirable to them than peace. Peax would have not only enabled them to live quietly but it would have also been favourable to the spread of Islam. The Holy Prophet, may peace and the blessings of God be upon him, wa so desirous of peace that four years later at a time when the power of the enemy was almost completely broken, and when his faithful followers repeated their pledge to stand by him to the death, he welcomed a proposal of peace from the Quraish a Hudaibiya on terms which were considered so humiliating as to make Omar exclaim, "What! Is not Muhammad the Prophet of God? Are we not Muslims? Are they not infidels? Why then is our divine religion to be thus lowered?" Omar is also reported to have said, "Had these terms been settled by any other than by Muhammad himself (may peace and the blessing of God be upon him), I would have scorned to listen to them. Ibn Hisham speaks of the companions of the Holy Prophet (may peace and the blessings of God be upon him) as dying with vexation.' But so great was the desire of the Hol

1909.) Prophe

peace t their re power peace of

he was
victory
Islam,
to Isla

peace gained opport force i

much in num

been : have i

were h verse: (ii, 21' eviden inclina alread

on the biddin with the fightin

All the

n bean Proph
Why Proph
Why peace
their of the power
er than peace
the wa
ing lest victor
You and Islam
things to Islam

(May

thing is a when the field ervation.

of the

Peace t would he Holy im, was

od when the him to araish at ang as to

Prophet
? Why
r is also

d by any blessings them." Prophet

s 'dying ne Holf Prophet (may peace and the blessings of God be upon him) for Propher (may report name) for a point in spite of the indignation of his companions and peace that readiness to fight to the death and in spite of the broken power of the enemy, he accepted the proposal of ten years' power on apparently very unfavourable terms. This shows that peace on apr.

be was willing to buy peace at all costs. He called this peace a he was with he said it would lead to the spread of Islam, as it actually did. That peace was favourable to Islam is recognised even by Muir, who, speaking of the peace of Hudaibiya says, 'In truth, a great step had been gained by Muhammad. The ten years' truce would afford opportunity and time for the new religion to expand, and to force its claims upon the conviction of the Quraish.' Thus if peace was favourable to Islam at this advanced stage, it was much more so at the early period when the Muslims were 'few in number and weak in the land, fearing lest people should quatch them away.' This clearly shows that if the Muslims had been allowed peace, they would have been only too glad to have it.

That the Muslims were not strong, but weak when they were bidden to fight is further apparent from the following verse:—'Prescribed for you is fighting, but it is hateful to you." (ii, 212). This shows that they feared fighting owing to their evident weakness and that they were drawn into it against their inclination by the continued hostility of the Meccans. I have already quoted verses of the Holy Quran showing that the initiative was taken by the enemies of Islam (vide the first article on the subject). Again there are many verses of the Holy Quran bidding the Muslims to fight only as long as the infidels fought with them and to cease fighting when the enemy desisted from fighting. For these verses, I refer the reader to the first article. All these verses clearly show that it was the enemy who had commenced fighting and that the Muslims only fought on the

May 1909.)

wild 1
Muadl
which
Prophe
take re
defens
of God
fend t
sive wi

to prosect of the second of th

7

raised

Alread ringles let n These and th

The te people wound leader

after I the sr Medin epithe

Medin

Few as the followers of the Holy Prophet, may peace and the blessings of God be upon him, were, they were all true men The refugees had already given proofs of their devotion by en during with unexampled patience the persecution of their enemy and by abandoning all that was dear and near to them for the sake of Islam. But the devotion of the Ansar, or the citizen of Medina, was by no means less surprising. Before the Holy Prophet, may peace and the blessings of God be upon him, can; face to face with the Quraish at the battle field of Badr, he held a council of war. The words uttered there both by the Refugee and the Ansar are so expressive of devotion that I cannot past over them here. Miqdad speaking on behalf of the Refugees said "O Prophet of God, march wherever God leads thee; we are with thee. By God, we will not speak unto thee as Israelites spoks unto Moses, saying 'Go thou and thy Lord and fight ye twain: verily we will sit down here.' But we will fight on thy right and on thy left, before thee and behind thee." Sad bin Muad spoke on behalf of the Ansar. 'We have believed in thee and testified to thy truth and we bear witness to the truth of thy mission. We have given thee our pledge and our oath, & go thou, O Prophet of the Lord, whither thou listest! encamp wheresoever thou mayest choose; make war or conclude pear with whom thou wilt. I swear by Him who has sent thee will the truth, that if thou wert to march till our camels fell dorn dead's we should go forward with thee to the world end; not one of us would be left behind.' Such were the speeches of the followers of the Holy Prophet, may peace and the blessings of God be upon him; and I abstain from making any comment a them, leaving it for the reader to make his own judgment of the character of the man who had inspired such devotion and such faith, not only in his old followers, but also in his new followers among whom he had lived for a little more than a year. One pained at the cruel injustice of the Christian critics who paid this leader as a 'robber-chief' and his followers as a gang of

wild marauders. The words of the Medinite Chief, Sad bin wild marauders. The words of the Medinite Chief, Sad bin Muadh, are particularly noteworthy, for they refer to the pledge Muadh, the Medinites had taken when they invited the Holy which the Medinites had taken when they invited the Holy Prophet (may peace and be upon him) to take refuge at Medina. This clearly shows that it was on the defensive that the Holy Prophet (may peace and the blessings of God be upon him) was fighting, for it was to protect and defend the refugees from the Quraish and not to wage an aggressive war against them that the Medinites had pledged themselves.

The Holy Prophet's sole trust was in God. A hut was raised for him to pray in and there he earnestly prayed to God to protect his little band of followers, saying, 'O Lord! I beseech thee, forget not Thy promise of assistance and of victory. O Lord! if this little band be destroyed, Thy worship will disappear from the earth.' It was thus that he, raising his hands aloft, poured forth his soul. Were these the words of an aggressor or an aggressed one, I leave it for the reader to decide. Already at one of the stages he had prayed against some of the ringleaders of the Quraish, notably Abu Jahl, saying, 'O Lord, let not Abu Jahl escape, the Pharaoh of this people. These prayers evidently show that the Holy Prophet, may peace and the blessings of God be upon him, was sorely distressed. The tender-hearted man who had refused to pray against the people of Tayif that had driven him out of their city sorely wounded now felt compelled to pray against the Meccan ringleaders, because they did not allow him to live in peace even after he had fled from their city and were bent on extirpating the small band of his followers that had sought shelter at Medina. He calls Abu Jahl the Pharaoh of his people, and this epithet alone is sufficient to show what the attitude of Abu Jahl and his friends was to the Muslims. Even the children of Medina were aware of the hostility of the Quraishite leaders.

e men by en

May

enemy for the citizen

e Holy 1, came 1e held

efugees ot pass ees said

sre with

8 spoke

twain;

y righ;

Muadh nee and of thy

th. So encamp e peace

e with l down

of the sings of nent of

d such

One is

gang of

peace the sla manne blessin on the

1909.)

on the While off fro

peded on figl

who o

of his

army, the fie few da buried The

raoh a times comple from t

God comm

and the marka saying witnes

Pharaoverpo

When the messenger carried the news of the victory to Media and named the chief men slain or taken prisoner, so harassing be been the hostility of the Quraish that the news gave an immens relief to the Muslims left behind at Medina. Their joy at the happy news knew no bounds. Even the children caused the streets to resound with the shout, Abu Jahl, the sinner, is slain.

Before the battle commenced, the Holy Prophet, may pean and the blessings of God be upon him, had predicted victory in clear words, saying, 'Go forward, with the blessing of God! For verily, He hath promised one of the two—the army or the caravan—that He will deliver it into my hands. By the Lord I see the very death-spots of these people.'

The battle ended in a decisive victory for the Muslim arms When, before the commencement of the battle, the Holy Prophet, may peace and the blessings of God be upon him, had heard the names of the principal men that accompanied the Meccan army, he exclaimed—الذر ذكيد ها فداد ذكيد القت اليكم ا فداد ذكيد ها 'Here is Mecca that has cast forth to you the slices of its hear' i. e., its best men. These words addressed to the Muslim meant that Mecca had sent forth to them its choicest men to h slain by them. That was 'the uttermost part of the mis believers' which the word of God had said was to be 'cut down' in the field. He was then thinking of the prophecies which he had announced at Mecca, foretelling the destruction of his bitterest enemies and he saw that the 'slices of the heart' of Meet were coming only to see the fulfilment of these prophecies of detruction. And it happened as he had foreseen. Seventy principal men of Mecca lay dead on the battle-field and as many were lying in chains. Among those slain was Abu Jahl, the Pharsond Have you killed a man greater than I?' There was also Other and his son Walid; there was Shaiba, there was Omayyashort almost all the principal enemies of the Holy Prophet, may peace and the blessings of God be upon him, were there among the slain. The Decree of God had marked out in a remarkable the slain. The Decree of the Holy Prophet, may peace and the manner all the enemies of the Holy Prophet, may peace and the blessings of God be upon him. How bravely the Muslims fought on the day of Badr is well instanced in the story of Muadh. While the battle was raging fiercely, he had his arm nearly cut of from his shoulder. As the limb, hanging by the skin, impeded his fighting, he put his foot on it, pulled it off and went on fighting as if nothing had happened.

It is curious to note that even the squint-eyed Abu Lahab, who did not accompany the army in consequence of a dream of his sister, Atika, foretelling the disastrous end of Meccan army, did not long survive other Meccan chiefs that lay dead on the field of Badr. He died of malignant and infectious ulcers a few days after the return of the fugitive army and remained unburied for two days as no one would approach the offensive corpse. The victory was as great a miracle as the destruction of Pharaoh and his army. Not only an army of haughty warriors three times as large as the Muslim force, and far better equipped, was completely routed by those whom they had scornfully cast away from their homes, but what was even more remarkable, all the great men of Mecca that accompanied the army lay among the slain. What the Holy Prophet, may peace and the blessings of God be upon him, had predicted shortly before the battle commenced came to pass. He had seen in a vision the deathspots of the various leaders and pointed them out to his followers, and the conclusion of the battle saw the fulfilment of the remarkable vision. At Mecca, God had sent His mighty word, saying, "Verily We have sent unto you an apostle bearing witness against you, as We sent an apostle unto Pharaoh. But Pharaoh rebelled against the apostle, and we seized him with an overpowering punishment. Then how will ye shield yourselves if ye misbelieve from the day, which will make children grey

Medital sing had mmense

y at the sed the iner, is

tory in f God! or the

m arms
ly Pro
m, had
ied the
äco
heart
fuslims

e miscontrol he
control he
cont

f Mecca s of desrincipal re lying

araoh di

ya-ia

(May 1909.) faithful

Herein was promised to the opponents of the Holy headed." Prophet, may peace and the blessings of God be upon him. punishment similar to that which overtook Pharaoh and his comrades; and in accordance with this prophecy, a similar punishment overtook the Pharaoh of Arab people and his con rades when he issued forth from Mecca with his hosts in pursui of the Holy Prophet and his companions, may peace and the blessings of God be upon them. In fact, the miracle of the Holy Prophet (may peace and the blessings of God be upon him) wa even greater than that of Moses, for the miracle of the latter only consisted of the destruction of the enemy, while that of the former consisted of the destruction of the ringleaders and the salvation of the rest, for, as we shall see further on, the whole of Mecca voluntarily embraced Islam, in consequence of the might Meccar miracles of the Holy Prophet, may peace and the blessings of God be upon him, which convinced them of his truth. Those who once fought in defence of idolatry at last threw away their idols and began to worship the one God-a triumph unparalleled in the annals of the world.

Two other verses foretelling the destruction of the enemy may be noted here. One of the verses said :- "And they wellnigh enticed thee away from the land to turn thee out there from; but then-they shalt not tarry after thee except a little This is the course of those of our prophets whom We have sent before thee; and thou shalt find no change in our court, (xvii, 29,30). Thus according to the divine law referred to in this verse, the enemies of the Holy Prophet had not tarried long at Mecca, after they had forced the Holy Prophet to fly there from (may peace and the blessings of God be upon him) when the promised destruction overtook them at Badr. The other verse foretelling the victory of the Day of Badr runs that "And they (the Meccan opponents) say, 'When shall this promise referring to the destruction of the enemy and victory of the

pointme por sha Tb

ing sha Weep loss, ne elegies, Muham neither

to figh TI who ha he hea

percha sumet that it Hereu

it may

impas banish weep lions!

B After there most e dead month Hind.

she w 2150

(May Holy him, a

nd his

similar

s com.

oursuit

id the e Holy

n) Wa

latter

of the

ad the

nole of

mighty >

ings of

se who r idols

eled in

enemy

well-

there-

a little.

e sent course,

faithful) be if ye speak the truth? Say, 'For you is the apfaithful) ne in you is the appointment of a Day, of which ye shall not keep back an hour,

nor shall ye bring it on ! ' "

The news of the defeat stunned the whole of Mecca. Burn ing shame stifled for a month all outward expression of sorrow. ing shame some of sorrow. Weep not for your slain, said Abu Sufian, Mourn not their loss, neither let the bard bewail their fate. If ye lament with loss, neronal elegies, it will ease your wrath and diminish your enmity toward elegics, it down and his fellows. As for me, I will touch no oil, neither approach my wife, until I shall have gone forth again to fight with Muhammad.

The force of the grief that was pent up in the breasts of the Meccans is well illustrated in the story of the blind old Aswad, who had lost two sons and a grandson in the battle. One night he heard a female crying and he said to his servant, 'Go, see! it may be that the Quraish have begun to wail for the dead: perchance, I too may wail for Zama, my son; for grief consumeth me within.' The servant came back with the reply, that it was the voice of a woman crying for her lost camel. Hereupon the blind man gave way to a burst of beautiful and impassioned poetry, 'Doth she weep for her camel and for it banish sleep from her eyes? Nay, if ye will weep, let us weep over Badr :- Weep for Ockeil, and for Harith, the lion of lions!' &c.

But there was no weeping over Badr for one month. After this they could restrain themselves no longer and at last there burst forth a wild cry from the whole of Mecca. In almost every house there was loud wailing and lamenting for the dead or the captives. These lamentations continued for one full month. One house alone was silent and that was the house of Hind, the wife of Abu Sufian. "Why sheddest thou no tears' she was asked, 'why weep not for thy father Otba, thine uncle also and thy brother?' 'Nay,' replied she, 'I will not weep

1 to in ed long therewhen

other thus: romise

of the

until ye again wage war with Muhammad and his fellows. I tears could wipe the grief from off my heart, I too would we as ye. But it is not thus with Hind. 'She forswore to tout any oil or to approach her husband until the Meccans should again march forth against Medina.

The deep grief in which the whole of Mecca was sunk after the defeat of the Meccan army at Badr will enable the ready to judge how disastrous the battle had proved to the Quraish This was in accordance with the prophecies which they had listened to for thirteen long years from the mouth of the Holy Prophet, may peace and the blessings of God be upon him When the bodies of the Meccan leaders were buried in a well a Badr, the Holy Prophet, may peace and the blessings of God be upon him, struck with the sorrow for the sad destruction which the Quraishite leaders had brought upon themselves through their bitter hostility to the Prophet of God, gave vent to his the following pathetic words-'Otba! Shalls feelings in Omayya! Abu Jahl! Have you now found true that which you Lord did promise you? What my Lord promised me, that verily I have I found to be true. You were evil kinsmen to me, your Prophet. Ye rejected me and others believed in me! Ye cast me forth, and others gave me refuge! against me and others came to my help?' These words and memorable, not only because they show the sorrow which the Holy Prophet felt for the sad fate of his kinsmen-the fruit of their own misdeeds, but also because they show which of the two parties was the aggressor. These words of the Holy Prophet, may peace and the blessings of God be upon him, are extremely valuable as a testimony of the fact that it was on the defensive that the Muslims were fighting. The value of the words as an evidence cannot be overrated, for they are the spontaneous, unaffected expression of the inward feelings of the Holy Prophet himself, may peace and the blessings of God

1909.)

be upor cite in a compar Prophet

ings.

It behind few da leaders tradition he was

doom o which

strange

and the 'The d

oviruler
just per
be app
selves
Medin
afoot:

of it,
would
hands
who af

who w

Qurai

lows, I uld ween to touch

(1)

8 8hool

nk after reader Quraish hey had he Holy

on him Well at God be n which through

t to his Shaiha ich your

me, that men to in me!

fought ords are nich the fruit of

of the ly Proim, 818 on the

of these are the

ings of of God

be upon him, and every evidence that the Christian critic may be upon min, of his contention must be regarded as worthless cite in support the evidence furnished by the words of the Holy compared in the Holy prophet himself which give us an insight into his inmost feel-

ings.

It is curious to note that Abu Lahab, who had remained behind at Mecca, not only died a most ignominious death only a bening a ster the battle of Badr, but was also, like other leaders of the Quraish, buried in a well, for, according to the tradition, his corpse was so offensive that no body washed it and he was put into an old well which was filled up with stones. Thus strangely enough, inspite of his effort to escape the predicted doom of his comrades, he soon followed them to the same grave which had fallen to the lot of the other chiefs of Mecca.

Here is a sign of the truth of the Holy Prophet (may peace and the blessings of God be upon him) for those who reflect. 'The decree,' says Muir, ' marking out the enemies of the Prophet was inevitable. ?

Of the 70 prisoners, only two, who had been noted for their virulent animosity towards the Muslims, were put to death as a just penalty of their conduct. How the rest were treated will be apparent from the testimony of one of the prisoners themsolves which Muir quotes on p. 226. "Blessings on the men of Medina! They made us ride, while they themselves walked afoot; they gave us wheaten bread to eat while there was little of it, contenting themselves with dates." How the Quraish would have treated the Muslims if they had fallen into their hands may be judged from their treatment of the few Muslims Tho afterwards fell into their hands, such as Zaid and Khobaib who were mercilessly butchered by the Quraish. Sometimes whole parties were treacherously cut down by the allies of the

favou

up th

kin 8

peace

their

time

eye-

The treatment which the Muslims accorded to the prisoners was never accorded to any enemy. Still Murb them as thirsting for the blood of their king The injunction of the Holy Prophet, may peace and the blessings of God be upon him, was to treat the kinsmen kind even if they were infidels, but when the kinsmen unsheate their swords against the Holy Prophet, (may peace and the blessings of God be upon him) such was the devotion of the Muslims to their Prophet, that they cut them down even ifther were their own sons or their own brothers or fathers. Nothing was dearer to them than their Prophet, may peace and the blessings of God be upon him, and to defend his holy person they made no distinction between a kinsman and a strange. It is this devotion of theirs that Muir misrepresents as then thirst for the blood of their kinsmen. But it had a different effect upon the kinsmen; in their eyes it was a strong proof d the truth of the man who had breathed such devotion into h followers. Thus when Huiwaisa was told by his brother Muhas who was a Muslim, that he would kill even him if the Hot Prophet, (may peace and the blessings of God be upon hin bade him to do so Huwaisa exclaimed, 'What! wouldst thin slay even thy own brother, at Muhammad's bidding?' 'Bra so', answered his Muslim brother. 'Strange indeed'! Huwais responded. 'Verily it is a wonderful faith'; and he at once enbraced Islam, struck with the devotion of his brother to the Holy Prophet, may peace and the blessings of God be opa him.

The prisoners were ransomed according to their several means. Those who had nothing to pay were set free without payment. Many, however, having come into closer touch with the Holy Prophet, may peace and the blessings of God be upon him, during their period of imprisonment and having had occasion to observe the holy life led by his followers, were so

stranger.

(1)

to the Muir

eir kin

and the n kind

sheath

and the

on of the n if they Nothic and the y person

as their differen proof d into hi Muhais he Hely on hin dst thm , Ever Huwais once enr to the be upon

several withou ch with be upin ng bad were si favourably impressed that they embraced the new faith and took ap their abode at Medina instead of returning to their kith and Thus those who knew the Holy Prophet, (may peace and the blessings of God be upon him) and his companions more closely had a different view of the Muslims and paulous from that held by the Christian critics of modern times who, from this distance, look on their actions through the eye-glasses of prejudice and envy.

(My

The First and the Last Book.

The Veda is spoken of by the Arya Samajists as the first book which was given to men by God for their guidance. We admit that God did give a book to men in the beginning of the world but we do not admit that that book is the Veda. Nor do the Vedas claim to have been revealed in the beginning of creation. On the other hand, the Rig Veda shows that many righteous men had existed before the time of the Vedas. In the Vedas, frequent mention is made of things which show that the books belong to a period when the world was well peopled and when every thing necessary to the existence of man was provided.

It is true, indeed, that even in the beginning of creation God gave a book to mankind for their guidance, but the Veda is certainly not the book that was first given to man. Nay, it is an insult to God to say that the Vedas in their present form are the Word of God.

It may be asked why only one book was given to men in the beginning and why different books were not sent to different people. The answer to this question is that in the beginning the number of men was very small. They were so few that they could not even be fitly called one people; therefore a single book was sufficient for them all. But when men multiplied and different families grew into large nations, and becoming separated from each other by long distances, each nation became ignorant of the condition of other nations, the wisdom of God demanded that a separate apostle should be raised in each nation and a separate book should be given to each people. But when the ways of communication were opened and one nation began to have free intercourse with another, God willed that all the different nations should again be united into one people and

1909.)

those the

bound been se nations Quran

sians, different to thes they h

for any to the

nation world mutua

degree are no known

now n
whole
of the
to uni

into o rated Quran people

God t

as a p

(Ma)

k.

ne first

We

of the

for do ing of many

that eopled

eation Veda y, it is

m are

en in erent nning they

single I and rated orant

and a and a the an to

ll the

those that had dispersed should again be gathered. Then He those that much one book for all countries and said therein that whenever this book reaches a country, the people of that land should be bound to accept it. That one book is the Holy Quran, which has bound to accord
been sent to establish a mutual relationship between different been sent to the books that were revealed before the Holy Ouran addressed themselves to particular people. Syrians, Per-Quran address, the Chinese, Egyptians, Romans—all these were sians, himans, and the books or the prophets that were sent to these people had their sphere confined to these nations alone; they had no concern whatever with other people. But last of all came the Holy Quran which is a universal book. It is not for any particular people, but for all people. It addresses itself to the whole world, the people of which were destined to gradually merge themselves into one nation. So there have come into existence causes which are gradually moulding the nations of the earth into one big nation and the people of the world are gradually becoming like one nation. The means of mutual intercourse, which is the basis of unification, are multiplying, and communication has been facilitated to a remarkable degree. The distances which were formerly traversed in years are now covered in days. The news that once remained unknown to countries and were known after months and years now made known to the ends of the earth in minutes. whole world is in a state of tremendous revolution. The current of the world has taken a turn which shows that God has willed to unite all the different nations that are scattered over the earth into one people and to bring together those that had been separated for thousands of years. This was foretold in the Holy Quran, which alone claims to be the guidance for all people. It says:—Say, 'O men, verily I am the apostle of God to you all.' (vii, 158). Again, "We have only sent thee as a mercy to the world." And again, "Blessed be He who sent down the Discrimination to His Servant that he might be

unto the world a warner." (xxv, 1). We say emphatical that there was never a revealed book before the Holy Quant which laid this claim to universality. On the other hand, eren apostle that came before the Holy Prophet, may peace and the blessings of God be upon him, confined his mission to his on people. Even the Prophet whom the Christians have delies only said, 'I was not sent but to the sheep that are lost of the house of Israel. ' (Matt. xv, 24). The condition of the work also bore witness to the timeliness of the claim of the Roy Quran to universality. For at the advent of the Holy Prophs (may peace and the blessings of God be upon him) the door in preaching a mission to the world at large was thrown open, w when the verse, "Say, O men, verily, I am an apostle of God to you all, " was revealed to him, he, in compliance with the Divine command, himself wrote letters to the great potentater of the world, inviting them to Islam. Never, did any Prophe before him write letters to the rulers of other nations as he did. The reason is apparent. The former prophets were not raised for nations other than their own. The Holy Prophet, may pear and the blessings of God be upon him, was the first Prophet who proclaimed his mission to the world at large and invited other nations to his religion and what he began in his day saw in consummation in the days of his successor, the Promised Messiah, (may peace and the blessings of God be upon the both).

R

СН

TI

ISI

A

An

Registered No. L. 303



Vol. VIII.

hatically

y Que

and the

e deifici st of the ne world the Holy

Propher door for pen, and of God rith th

ntater

Prophei

he did.

ot raised ay pesa

ohet who

saw its Promised on them No. 6.

THE REVIEW OF RELIGIONS

JUNE 1909.

CONTENTS.

Pages.

CHANGES IN THE REVEALED LAW AND CONTINUANCE OF REVELATION ... 23

233

THE SPREAD OF ISLAM, V

257

ISLAM AND COMMON SENSE

274

AQUERT

276

QADIAN,

DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription, Rs. 4. Single Copy, As. 6



TH

VOL

Cha

(Tr

It man ar no char is all-k limited time to ments,

advance and the embodi

The who bell an attained at

needs n

THE REVIEW OF RELIGIONS.

Vol. VIII.)

JUNE, 1909.

(No. 6.

بسم (لله (الرحمن الرحيم نحمه و فصلى على رسوله (لكر يم

Changes in the Revealed Law

Continuance of Revelation.

(Translated from Ahmad's work, the Chashma-i-Ma'rifat.)

It is sometimes asserted that the law which God reveals to man and which is embodied in a revealed book should undergo no change; it should last for ever, for it is the work of God who is all-knowing, and not the work of man, whose knowledge is limited and who is therefore compelled to alter his laws from time to time. God, it is said, is not like the human governments, which modify or abrogate their laws as their experience advances. The knowledge of God is, on the other hand, perfect; and therefore there should be no change in the law which is embodied in a Revealed Word of God.

This is the assertion generally made by the Arya Samajists who believe the Veda to be the first revealed book and it implies an attack on all the revealed books except the Vedas. They are it for granted that all the books which claim to be revealed after the Veda and that the Veda is a perfect book which needs no modification or alteration, and hold all other revealed

(Jun 1909

uncu

the l

tare

to Pa

rich

beco

s th

taxa

GOV

in th

chile tion

pres

The

mak

man

which

and

evid

Infa

8ma

to ir

expe

then

Part

hum

prac

and a

sim p

horiz

books to be the fabrication of man. Before asserting that at the books that came after the Veda are the manufacture of man the followers of the Veda ought to have proved that the Veda was the first book that was written for the guidance of man and that it is from God. But they cannot prove this. The Veda gives no proof even of the existence of God; how can it be expected, then, to furnish any proof of its own truth? Even if it be supposed that the Vedas belong to the primitive period that is no evidence of its being the Word of God. Was not fabrication possible in the beginning of creation? Is imposture only an invention of later times? Nay, just as there were serpents, monkeys and pigs in the earliest ages, similarly there also existed wicked men, though indeed their number was very small.

Besides, those who assert that the revealed law should not be changed like the human law which is altered from time in time because of the imperfect knowledge and inexperience d man, have never pondered even on human laws. Let them gold a legislator and ask whether new laws are made only because the old laws were based on a mistake and whether the discovery of a mistake is the only cause which leads to the amendments change of the old laws and whether there is no other cause which necessitates the substitution of new laws for old ones. cause, on the other hand, which leads to the change of the old laws, lies in the changes which take place in men's personal conditions, their character, their intellectual powers, their wealth, their possessions, their social condition, their ways fighting, etc. There was a time, for instance, when battles were fought with bows and arrows or with swords, but these imple ments of war were thrown into disuse by the introduction of guns, etc., and with this change in the weapons of war, there was a corresponding change in the rules of war. Similarly when a country is in a backward condition in point of population agriculture and trade, when the greater part of the land list 1909.) CHANGES IN THE REVEALED LAW AND CONTINUANCE OF REVELATION.

uncultivated, and when the people are ignorant and uncivilized, the laws that are made for such people are very mild, and the the laws and duties which the law of the land requires them to pay are very low. But when after a time, the tracts of land to pay and tracts of land which lay uncultivated are brought under cultivation, when the rich soil of the country yields a large produce, when the natives become prosperous, and when the trade of the country is also in a thriving condition, the Government changes the old rates of taxation. But these changes are not limited to the laws of Government. Similar changes have, for instance, to be made in the courses which are prescribed for schools and colleges. A child has to read a different book at every stage of his education. As he advances in his knowledge, new courses are to be prescribed for his use, until he is made to read the last course. The same is true of spiritual instruction. God does not wish to make His spiritual course a medley, so He does not give to man a revealed law before its time, for to give to man laws which are suited to new conditions which are to arise in future and of which man is yet ignorant is only to confuse him.

The book revealed in the beginning of creation could not, evidently, have been a perfect book. It must have been like an Infant Class Teacher who teaches the alphahet of a language to small children. It is evident that no great ability is required to impart such elementary eduration. But when man grew in experience and mankind was involved in various kinds of error, then it was that an education of a refined kind was needed. Particularly when the darkness of sin pervaded the earth and human beings were plunged in various kinds of error, both in practice and belief, then was needed a teaching of the highest and sublimest kind, and that teaching is to be found in the Holy Quran. In the primitive period when human beings were yet imple and when the gloom of error had not yet darkened the horizon, man did not need any teaching of the most refined

that all of man, are Veta of man is. The

can it b

Even if

period,
Was not
mposture
ere were
similarly

number

nould not a time to rience d nem go to because discovery dener or

The chief of the old personal rs, their

ways of ttles were se impleluction of

var, there Similarly opulation, land lies kind. But the book which was revealed at a time when the world was enveloped in the pitchy darkness of sin and when men had their minds corrupted with various forms of mischief, and when misdeeds were deeply ingrained in their nature, the book that was revealed under such conditions ought to have contained the most comprehensive and highest teaching.

The changes which are made in the revealed law are similar to the changes which a physician makes in the remedy which he prescribes for his patient. The remedy which he prescribes as one stage of the disease is altered when the patient passes into another stage. The physician suits his prescription to the varying condition of his patient. There is a great similarity between the physical science of medicine and the revealed law of God whichis a spiritual medicine; and just as alterations are indispensable in the physical medicine, they are also indispensable in the spiritual medicine. One who objects to the changes in the revealed by should go to a physician. Can he say to a physician who alter his prescription according to the varying condition of his patient, 'O Physician, you are a fool. You alter your original prescription because you have now discovered your mistake. You ought w have prescribed the new prescription at the very outset.' Itis only ignorant people who object to the changes in the revealed law. They are not aware of the changes which take place in human nature. The human race has in different times under gone great changes in its morals, its deeds, its beliefs, its social condition, it habits and its practices; and God has been sending a book according to the altered condition of mankind. simple, old woman alters her way of nourishment according to the age of the child and according to the season. At first she only gives suck to her child, then she begins to give the child some light food in addition to her suck and then there comes a time when she severs her child from her breast and discontinues to suckle it. Then, let the child cry as bitterly as it may, the mother

1909

will the constraint is the relater there

is sov if the seeds able If ch

high syste day. and s ings.

thou

if th

which not b

not o
ing i
are a
spirit
perfe
just a
a hui

begir

simil

N_{EE} R_{EVE} 1900.) CHANGES IN THE REVEALED LAW AND CONTINUANCE OF REVELATION.

will not nurse it at her breast. Similar changes are made in will not have of the child. It is foolish to think that ignorance the closing that ignorance is the only cause of change. We observe that the law of God is the only the physical sustenance of man is also full of changes. There is a season of rainfall and there is a season of sunshine. If rains fall incessantly and there be no sunshine, all seed that is sown in the ground will be swept away by rain-water. And is sown in the grant sunshine and there be no rainfall, the seeds will be burnt up and famine will prevail. Has any reasonable man ever objected to these changes in the physical system? If changes in the physical system are not objectionable, it is highly unreasonable to object to the changes in the spiritual system. In the physical system, we have now night and then day. Nights, again, are sometimes illuminated by the moon and sometimes moonless. Days have mornings, noons and evenings. Now we have summer and then winter. Then if there are thousands of changes in the physical system, what harm is there if there be changes in the spiritual system. Nay, the book which does not accord with the laws of the physical world can not be a revealed Word of God.

In short, it should be remembered that a law is changed not only because a mistake or an omission was made in framing it, but also because the conditions under which it was made are altered. Man is subject to changes both physically and spiritually. Only God is eternally perfect. Man attains to perfection by degrees, hence changes are indispensable. And just as an individual man is subject to changes and undergoes a hundred variations as he passes from infancy to old age, similarly, mankind as a whole is also subject to changes from beginning to end.

Those who regard revelation only as a thing of the past

NEED OF CONTINUOUS
PREVELATION.

Practically deny its need. For what is really a necessity must be so always. To say that revelation was needed only in

when the nd when mischief

(Jug

to have

e similar
y which
cribes at
sses into
varying
cen the

which is sable in spiritual aled law

patient, scription ught to

revealed place in under-

s social sending Even:

she only me light e when

suckle mother the past ages and that it is no longer needed now, is to deny to need of revelation. For instance, breathing is a need of the and we cannot say that it was only needed yesterday and to-day, and that to-day we can live merely by seeing some other man breathing. But revelation is a far greater need that breathing. It is revelation alone which shows us God by bring Him near to us. It makes firm our tie with God, and as no came down from heaven at first, revelation again takes us to heaven.

There is no doubt that both the body and spirit of man an under the same law of nature. Now if we look at the physical conditions of man, we find that God has made provision for the satisfaction of every physical desire of man. Fcr instance, man stood in need of food to satisfy his hunger, and God has produced various kinds of food to meet this need. Similarly, man needed water to quench his thirst, and to supply him with water, God has made streams, springs and wells. He needed some light to see things with his eyes, and for this purpose God ha made the sun in the heavens and various kinds of light on the earth. He needed air both to breathe and to hear other men's voices, and he has been provided with it. He needed a make for the continuance of his species, so God has made the male for the female and the female for the male. In short, God has made provision for all the bodily desires of man. God has provided all the needs of the human body which is mortal, it can be easily seen that He must have made provisions for the holy desires of the human soul, which has been created for the eternal love, knowledge and worship of the Divise Being. These provisions are the revelation of God and His fresh signs, which carry complete conviction to man whose knowledge is imperfect, God has given to the soul everything needful for the satisfaction of its desires, as He has given to the body everything which is necessary for the gratification of the

a disa Lord

1909

bodil;

physi

soul I

which

life?

BEVET

the b

fear

about

soul i

those

toal l

God,

as th

God supplexistencede truth

revel

of a possess of the between

revel

1908.) CHANGES IN THE REVEALED LAW AND CONTINUANCE OF 239

bodily desires, so that there may be conformity between the physical and spiritual systems.

Those who are given a spiritual sensibility feel that the goul needs for its perfection a spiritual food and a spiritual water which may preserve the spiritual life of man. What is spiritual which may produce of the love of God and the fear of being life? It the lear of being severed from Him. Love of God signifies that condition in which the heart of man is completely drawn to Him and when every one else vanishes before him. The spiritual fear signifies that fear of being severed from God which consumes sin and brings about a pure change in the soul. There is not a human soul in the world but hankers after this spiritual life. Indeed, those who surrender themselves to the world have their spirital life almost deadened. They sever their connection with God, have no fear of Him and begin to look upon the world as their sole goal. Yet when there is an apalling sight, such as a disastrous earthquake or a terrible disease, the fear of the Lord flashes before their eyes like a flash of lightning, but they soon lapse into their former indifference.

But it must be remembered that only to say that the God who supplied the physical needs of man must have also supplied his spiritual needs is not a complete proof of the existence of revelation, for one might say that man may have needed a thing but it may not have been supplied to him. The truth is that the above argument is not complete unless fresh revelation is actually witnessed in every age.

There is indeed a great difference between feeling the need of a thing and actually possessing it. Those who claim to possess revealed books and who regard revelation as a thing of the past, such as the Arya Samajists, refer to the parallelism between the physical and the spiritual systems as a proof of trelation. They say, that just as God supplies our physical

ome other

(30)

denyib

d of the

y bring. and as we see us to

man are physical for the nce, man has pro-

ded some God has on the er men's

im with

a mate the male God has So, when

which is rovisions created Divine

and His n whose erything

n to the

1909.)

Y

great

revela

the r

existe:

need (

spired

reveal

days 1

reason With

between

Lindeed

with t

appeti

tual tl

satisfy

and no

lation.

desire

stories

do not

revela

of the

Again

of thre of a w

Proph

and w

stories

needs, just as He gives us water when we are thirsty and food when we are hungry; similarly He made provision for our when we are manager, spiritual needs and sent His revelation in days gone by. Butthey should bear in mind that this argument is incomplete. If they regard it as a perfect argument, they are bound to show that regard it as a period and spiritual laws actually coincide with each other in every detail. We see that even in these days God sends down water and gives us food which are our physical needs, But as for the sending down of revelation, which is our spiritual food and spiritual water, the Hindus, the Christians and others refer us to by-gone ages. The Arya Samajists, for instance, say that God sent down His revelation millions of years ago, and that He has not sent any revelation ever since the time of the Veda, Similar views are held by others. If this is so, where is the parallelism between the physical and the spiritual laws! Let them pause and reflect. They cannot deny that they possess every thing which is essential to the satisfaction of their physical desires, but they do not possess the means wherewith to satisfy their spiritual desires. They only possess stories which have be come hollow and stale. They know that the physical springs at which they drink to soothe their thirst have not yet dried up, nor have their fields of corn which supply them with their daily bread lost their fertility. But where are the spiritual springs, the fresh heavenly waters of which used to remove their spiritual thirst. They no longer possess the spiritual corn which supplied their souls with spiritual food. They are now in a desert where there is neither corn nor water. Can the mere name of com satisfy our hunger? Can the mere thought of water allay our thirst? Let us suppose the Hindu rishis ate spiritual food and drank spiritual water, but the Hindus of to-day are destitute of that spiritual food and that spiritual water. Their case is just like that of the man, who, being questioned whether he

It that (beginn

had ever eaten wheaten bread, replied 'No, I have never eaten

wheaten bread, but my great-grandfather used to say that be

had seen a man eating it.'

1909.) CHANGES IN THE REVEALED LAW ADN CONTINUANCE OF 24

Ye indifferent men, it avails you little to say that your great ancestors, the rishis of the Vedic times, were recipients of great ancourt, These are mere stories and the mere assertion that the rishis used to receive revelation is no argument of the the risting of revelation. These assertions themselves stand in ensumed of proof. Who knows that the rishis were actually inpired men? Your belief is that the Vedas are the only revealed books and that revelation is a thing that existed in days long gone by and that it never existed since. It is for this reason that you regard the holy prophets of God as impostors. With such beliefs, you cannot prove that there is a parallelism between the physical and the spiritual systems. You are indeed right in saying that the physical laws should conform with the spiritual laws, but do you believe that your spiritual appetite is being satisfied by new spiritual food and your spirittual thirst is being quenched by new spiritual water, just as you satisfy your physical desires, hunger and thirst, with new grain and new water? In short, you cannot prove the existence of revelation. You show us fresh grain and fresh water for the physical desires, but in the case of spiritual desires, you refer us to mere stories of by-gone ages. But such is not the case with us. We do not refer you to mere stories of the past; we show you fresh revelation. It was Divine revelation which foretold the death of the Arya leader, Lekh Ram, five years before the occurrence. Again, it was divine revelation which foretold death by plague of three leading Arya Samajists of Qadian, who, as conductors of a weekly paper, had made it their business to abuse the Holy Prophet, may peace and the blessings of God be upon him, and who died of plague soon after. You offer nothing but stories, while our God has gifted ourselves with revelation.

It is often asserted by certain sections of the Hindus beginning of creation, but they can give no reason why

Public Domain. Gurukul Kangri Collection, Haridwar

(Jun

nd food for our But they If they

ow that h each d sends

others ce, say

Vedas, is the Possess

hysical satisfy ave be-

ngs at ed up, daily orings,

pplied where corn

y our

desti-

er he eaten hat he

revelation should have been given only in the beginning we do admit that many discontinued afterwards. We do admit that man stood need of revelation in the early days of creation, but we not admit that that need was confined to the early age at that we no longer feel any need of a fresh revelation. needed revelation in the first days of his creation, became he was then ignorant and knew nothing about faith and righten deeds. But this ignorance was not confined to the earliest age Man is so made that even if his forefathers trod in the right path, had faith in God and performed good deeds, yet he forge the path of his forefathers with the lapse of time and follows different course. Very often the book which served as a guidang for the people of a former age is tampered with and sometima posterity errs in interpreting it. The Vedas afford a striking example of how old scriptures undergo a change. The Vels are now regarded by the orthodox Hindus as enjoining object worship, hence the prevalence of idolatry among the Hinde The whole of Arya Varta teems with image-worship, fire worship and the worship of the moon and the sun. We cannot conceive of any form of object-worship which is not practized by Hindus of Arya Varta. Some worship the trees, some by in worship before the serpent and some are even committed to the extremely obscene practice of the worship of the lings or male organ of generation. The educated Hindus of the Kayastha class adore the pen. The number of the Hinds gods amounts to upwards of three hundred and thirty million It is not only the masses but also the learned Pundits that practise object-worship.

So much about the duties of man to God. As regard our duties to each other, such are the distinctions of cash among the Hindus that the members of one caste treat is members of another caste with contempt. There is not semblance of brotherly love. One Hindu will not lend his money to another Hindu without exacting interest. As in

1909.

Hindu been food p

they of as a P
Brahm

Hindu

with romans of Even than a

must b Vedas mans a

were e might the pe and m

shows tures a lapse o great r

human does in when e

stampe

1909.) CHANGES IN THE REVEALED LAW AND CONTINUANCE OF 243

mutual intercourse, a Hindu of a high-caste treats a low-caste Hindu like a dog and will not eat a food, a part of which has Hindu like by the latter. He will regard the residue of a been easen as more impure than the food partial the tresidue of a food of which a dog has eaten. The low-caste Hindus, such as barbers, carpenters, goldsmiths, are regarded as Hindus, such according to the Shastras, will risk their lives if they oppose Brahmans. The cutting of the tongue is prescribed as a punishment for the use of bold language with regard to a Brahman on the occasion of a quarrel, and the low-caste Hindus are liable to lose their lives if they assume an attitude of equality with respect to a member of the Brahmanic class. The Brahmans enjoy privileges which are not shared by any other caste. Even the Biraj data in the practice of Niyoga can be no other than a Brahman. If a woman gets no male issue from her husband, she is required to seek the company of a stranger who must be a Brahman. Again, the Brahmans alone can study the Vedas. Severe punishments are prescribed for such non-Brahmans as take the liberty of reading the Vedas. All non-Brahmans were excluded from the study of the Vedas so that the Brahmans might dictate to the people whatever they pleased, and that the people might remain in the dark as to their machinations and might have to depend upon them for instruction.

Thus the corruption that prevails among the Hindus clearly shows that great changes are brought about in the sacred scriptures and a great many evils spring up in a creed owing to the lapse of time. The truth is that the world does not stand in as great need of a revealed book in the beginning of time when human beings are simple and are strangers to mischief, as it does in an age when misbelief and misconduct are rampant, when every kind of vice, mischief, shirk, oppression, crime and treature-worship become second nature, and are, as it were, stamped on the heart and ingrained in the human nature, and

on. Max because righteon liest agathe right

he forget follows guidance sometimes striking

he Veds

g object Hindus hip, fire Ve can no

some bor committed the lings

us of the he Hinds

rdits that

s regardi s of caste treat the

lend his

190

send

peof

trut.

peop

with

beca

affec

begi

is no

suste

cond

cond

pond

Mar

and

to m

invo

to re

form

true

loaf

ever

in ti

may

of th

dorn

8ust

rupt see

sent

when men become so hostile to truth that they become (304 deadly enemies of their teachers and reformers, wage again them a war to the knife and persecute and oppress that Hence, the prophet that appears in such an age has to contain with formidable difficulties. But the person who is raised at prophet in the primitive days brings up his spiritual children as a mother rears her offspring and can easily impress upon the Primitive people have pure hearts. The various his teachings. kinds of error that spring up afterwards and pollute the hear have no existence in the earliest days. The minds of people are then as pure as a white sheet of cloth. Later on there con; into existence various kinds of evil deeds and vices, until people come to the very brink of destruction owing to the numerous misdeeds. Evil habits are stamped on their hears. They become so strongly attached to misbelief and misdeely that they even become the champions of their false creeds. The ties of the community also prevent them from giving up that beliefs and usages. The mutual relations which bind one menber of a family to another serve as insurmountable barriers and hinder them from abandoning the national faith. One can easy imagine the difficulties which an apostle shall have to face under the circumstances described above. Is it not necessary its God should have mercy on a people that are sunk deep is wickedness and raise for them a prophet for their reformation! Is it conceivable that God should have sent a revealed book in the beginning of creation when the world was free from about able evils, impure beliefs and unholy deeds, but He should have sent no book at a time when the whole earth was deluged with vice, when the book already sent could no longer effect any reform when, on the other hand, a misunderstanding of the book billed to the led to the introduction of many evil beliefs, and when a hings of the part of the world was still in the dark as to the teachings of the book, and followed whatever course they liked and held whatever belief they chose through ignorance? Can we think the God who was able to the dark as to the teachings of the course they liked and held whatever belief they chose through ignorance? the God who was able to send down revelation in the beginning of creation so that normal of creation so that people might act upon it lost the power

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

sending a revelation suitable to the changed condition of the people at a time when the earth was inundated with vice. The people at a time when the earth was inundated with vice. The truth is that there would have been no great harm if no revelation had been sent in the beginning when the minds of the lation had been sent in the beginning when the minds of the people were yet pure and their lives were not yet made corrupt with vice. The revelation was urgently needed when vice with vice in the world and when the spiritual life was affected with the leprosy of wickedness and irreligion.

The theory that God sent down revelation only in the beginning of creation and that no revelation was sent afterwards is not only opposed to facts but also to reason. An observation of the physical laws clearly shows that human beings need the sustenance of God in every age according to their existing condition. For, if there takes place a change in the existing conditions of man, there is no doubt that there will be a corresponding change in the way in which God gives us His sustenance. Mark, for instance, the changes that take place in the clothing and food of man as he gradually passes from his infancy to manhood. Similarly, when a man loses his health and is involved in various kinds of diseases, our sympathy prompts us to resort to various remedies and devices to restore him to his former healthiness. And what is true of physical life is also true of spiritual life. Just as a man can not continue to live on a loaf of bread which he ate in time past but needs a fresh loaf every time he hungers, similarly he must have a fresh revelation in time of need, so that by means of it his knowledge of God may become complete. The sending down of revelation is one of the attributes of God and none of His attributes can lie dormant for ever. On the other hand, just as He is ever our sustainer physically and gives us our daily bread without interruption, similarly His spiritual sustenance is uninterrupted. We see that just as the earth yielded its produce and the heavens sent down rain in the time of our forefathers, the same law

up there one memoral results and easily acce under sary that deep in formation? d book in mahomi-bould have aged with any reformation had book had

ags of that

held what

hink that

beginning,

power of

(304

come the

e agains

ess thea

o contest

aised all

children

pon the

he variou the hear

of people

nere com:

, until the

to the

eir hearts.

misdeeds

1909

and

bein

inha

noth

out (

relig

to h after

to vi

relat

one

to a

facil

into

and

ther

link the

is co

مت

Th

Tra len

bod

pilg

God

cam

conv

thar

Orig

operates even in our own days. The earth will still give w corn, provided we do not become indolent, and spare no effort w till it. The heavens still rain down water in the proper season and if we do not avail ourselves of that water, we ourselves at to blame. If, then, there is the same physical law now as it was in former times, why has the spiritual law been changed in our days? It could not be changed and those who say that a seal has been set to divine revelation are in serious error. The law of God which pertain to command and prohibition are not sent down in vain. But God sends down a fresh law according to the conditions of the time. A new law is sent when men become more irreligious and vicious than they were formerly, and when the former book no longer contains sufficient guidance for them. But it is a proved fact that the Divine law has seen its consummation in the Holy Quran. The Holy Book itself claims to be a complete law. It says, "To-day is perfected for you your religion and fulfilled upon you is My favour, and I am pleased for you to have Islam for a religion." (v, 5). Nov that the Holy Quran has come, no other book can step in; for all that man needed has been stated therein. God, however, still speaks, but now this door is not open to every one. The Word of God which is marked with Divine assistance and which reveals many secrets of the future is now granted only to such as truly follow the Holy Quran and the Holy Prophet, may peace and the blessings of God be upon him, and purify their ownselves.

The Holy Quran divides the whole time from beginning FOUR PREIODS OF to end into four great periods :-WORLD'S HISTORY.

Firstly, it speaks of that time when there was one man with a limited family. Then they were one people and had one religion.

Secondly, it speaks of a time when that family was divided

1909.) CHANGES IN THE REVEALED LAW AND CONTINUANCE OF 247

and dispersed and the posterity of man spread over the earth, and dispersed and the posterity of man spread over the earth, being split up into different people with different creeds, and being split up into different or ends, and the people such as the people that they knew inhabited such remote corners of the globe that they knew inhabited such other. Then there arose a thousand people nothing of each other. Then there arose a thousand people out of one people and there grew a thousand creeds out of one religion.

Thirdly, it speaks of a time when different people began to have some sort of acquaintance with each other and when after making arduous journeys the people of one country began to visit the inhabitants of another country. Then inter-tribal relations began to be established between different people and one people began to adopt the religion of another people, but to a very limited extent.

Fourthly, it foretold a time when locomotion was to be facilitated to a remarkable extent, when camels were to fall into disuse, and travelling was to become easy and commodious, and was to be attended with convenience and comfort, and when there was to come into existence a new conveyance which was to link one part of the world with another and to bring together the people of one country with those of another: This prophecy is contained in the following two verses:—

There shall come a time when the camels shall be abandoned.' Traffic and travelling in Arabia depend solely on the camel, hence the mention of the animal in the verse above quoted. Every body knows that it is the camels that have been carrying the pilgrims from Mecca to Medina for the past 1300 years. So God informs us that the time is fast approaching when the camels shall be abandoned and shall be replaced by a new conveyance which will be quicker and more commodious than the camel, for the substitute must be better than the original

give us effort to season

lves are s it was in our at a seal

he law;
ot sent
ding to
en men

or men ormerly, uidance as seen

k itself ted for and I

in; for owever.

. The l which so such

t, may fy their

ginning

an with

livided

1909.)

spiritu

م جمعا

days o

themse

shall a

falls of

of spi

things

trump

to the

Trum

disuni earth

عرضا

that d

send v

tortur

Prom

leam,

veiled

those

will h

and p

to lis

For

them

for a

heart

propl trum

into i

refer

This verse corroborates the saying of the Holy Prople (Juna (may peace and the blessings of God be upon him) recorded in (may peace and the blossing) the Sahih Muslim, which runs thus: عليها the Sahih Muslim, which runs thus: الله عليها عليها i,e. (in the time of the Promised Messiah) the camels that we had shall ride them? be abandoned so that no body shall ride them.' This is given as a sign of the Promised Messiah. The advent of the railing train has fulfilled this sign, for it has replaced the camel both a beast of burden and as a means of carrying travellers; and the time is not far when even between Mecca and Medina, the traits of camels that now ply the route between the two holy citia shall be replaced by the railway train, thus fulfilling the words d the Holy Prophet (may peace and the blessings of God be upon him) delivered 13 centuries ago. The prophecy contained in the tradition is identical with that contained in the very quoted above, and as the Holy Prophet, may peace and the blessings of God be upon him, gave it as a sign of the Promisel Messiah, it is clear that the verse of the Holy Quran give above also refers to his time.

The second verse means, 'a time is coming when the people that have long been separated shall again be united,' i. e., mutual intercourse shall be facilitated to a degree and mutual visit shall become so frequent that the inhabitants of different lands shall become like the natives of one country. This propher has seen its clear fulfilment in our times. The whole world have been revolutionised and has become, as it were, a new world. The barriers that intervened like mountains have all been removed through the introduction of railways and various kinds of steamships. Now those that live in the east and those that live in the west are brought in close contact with each other and numbers are daily moving from east to west and from west to each

The Promised Messiah.—Closely allied with this propher is another prophecy of the Holy Quran which shows that the physical union of the human race shall be followed by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

1909.) CHANGES IN THE REVEALED LAW AND CONTINUANCE OF 249

Prophe orded in ر بنرک ا els shall is given e railway both and the he trains ly cities words d be upon ained in e verse and the romised n given ne people , mutual al visits ent lands prophecy orld has world all been us kinds that live her and t to east. prophecy that the ed by s

(June

و قر كنا بعضهم يو ممنّ يموج فى بعض و نفخ i.e., in the last days و در من بعصهم يو مدي را .e., in the last days, which will be the days of Gog and Magog, the people of the world shall plunge days of the days o themselves in the religion of another people as one wave of the sea shall autonomother, and there shall be other contests also. Thus there shall be great division and people shall cherish feelings of spite and hatred against each other. When this state of things shall reach its climax, then shall God blow into His trumpet from the heavens, i. e., He shall send His voice to the world through the Promised Messiah who shall be His Trumpet. They that are lucky shall all embrace one religion, disunion shall come to an end, and the different nations of the earth shall become one people. The Holy Quran continues: And We will set forth hell on " و عرضنا جهنم يو مئن للكا فرين عرضا that day before the misbelievers." (xviii, 100) i.e., God shall send various kinds of grievous punishment, which will be like the tortures of hell, on those who will not listen to the voice of the الذين كانت اعينهم: Promised Messiah. The Word of God adds Whose eyes were " في غطاء عن ذكري وكا نو الا يستطيعون سبعا veiled from My Reminder, and who were unable to hear," i. e., those who shall be visited with various kinds of torments will be a people whose eyes will be veiled from the message and preachings of the Promised Messiah; who will not bear even to listen to his words; and who will treat him with scorn. For this reason shall the punishment of God descend upon them. Here the Promised Messiah is spoken of as a Trumpet, for all the prophets of God are trumpets of God into whose heart He breathes His voice. In the old scriptures also, the prophets of God are regarded as trumpets of God, for just as a trumpeter sounds a trumpet, similarly God breathes His voice into the hearts of His prophets who are His Mouthpieces. The reference in the verses to Gog and Magog (i.e., the Christian

1909

pation

were !

appea

not J

patio

cy in

by th

by m

differ hatefu

the the

know

existe

man s

fact i

One

"The

a wa

a wit

from

peopl

in th

008 0

anoth

a lit

zenit

and i

all r

teach

that

peop

witne

powers of Europe) also shows that by trumpet here is meaning Promised Messiah, for from the traditions it clearly appears ene who will appear in the days of Gog and Magog will be to Promised Messiah. One tradition says that when Gog and Mage shall predominate all nations with their power and when the nation on earth shall be able to withstand them, then God shall be abled to shelter him a shelter hi command the Promised Messiah to shelter his followers in Mount Sinai, i.e., to oppose Gog and Magog with heavenly sign and to seek the aid of mighty and awful wonders of Gy which shall be like the signs which Gcd showed to the children of Israel on Mount Sinai to strike the rebellious Israel terror. Referring to the signs which were shown to the children of Israel, the Holy Quran says: ارفعنا فو قكم الطور: We raised above you the Mount Sinai,' i.e., terrible earthquater occurred in the mount as a sign from God and the mountain was so made to shake over the heads of the people as if it was about to fall over them. This terrible sign filled the hearts of Israel with terror and so was it to be in the days of the Promise Messiah.

Of the four periods described above, the last period which is the time of the predominance of Gog and Magog, must also be the time of the appearance of the Promised Messiah. For, when in the primitive days the number of men was yet small and was hardly sufficient to form one nation; when there was no sign of shirk, misbelief, and various forms of sin; and when human beings were pure and simple and free from physical passions, God raised a prophet in that early age so that his might show them that as there had sprung a nation out of our man, so their God was also one, that He alone was their Lord, and their Creator, that to Him alone their worship was due, and the He had created them so that He might give them His knowledge, and confer upon them His favours and boons in return of their worship and grant them everlasting bliss by showing them the paths of His pleasure. Similarly, when there sprang up may

(10) meant (pears the ill beth nd Maga when 1 God sha lowers i enly sign s of Gu children srael with e children) 9 · We rthquaker mountain if it was hearts d Promised iod which

must als iah. For yet small there was and when a physical so that Hi out of ou Lord, and e, and that

rn of their them the up many

nowledge,

nations out of one nation and being separated from each other vere scattered over the different parts of the globe, when there appeared among them signs of shirk and vice though they were appeared among they were not yet fully developed, then also God sent an apostle to each not yeu man, so that by kindling the torch of prophenation for their reform, so that by kindling the torch of prophenation for their reform, so that by kindling the torch of prophenation for their reform, so that by kindling the torch of prophenation for their reform, so that by kindling the torch of prophenation for their reform, so that by kindling the torch of prophenation for their reform, so that by kindling the torch of prophenation for their reform, so that by kindling the torch of prophenation for their reform, so that by kindling the torch of prophenation for their reform, so that by kindling the torch of prophenation for their reform, so that by kindling the torch of prophenation for their reform, so that by kindling the torch of prophenation for their reform, so that by kindling the torch of prophenation for their reform. oy in different parts of the world, He might prove His existence by the testimony of different persons, and His revelation by means of different witnesses, and that by the testimony of by means books He might show what things are abominable and difference of the difference o that man, being convinced, might be strengthened in His knowledge and deeds; for, in order to be convinced of the existence of God, whom none has ever seen, it is necessary that man should have many testimonies and many witnesses. This fact is referred to in the following two verses of the Holy Quran. One of the verses runs thus: وان من احمد الاخلافيها ند ير "There is not a people but there has appeared among them a awarner." The other verse says: قكيف إذ إجائنا من كل إصفة i.e., " How! when we shall bring forth from each people a witness." These verses show that there has appeared a warner from God in every people, so that there may be a witness in each people to show that God exists and that He sends His prophets in the world. Again, when after long centuries, the people of one country began to have acquaintance with the inhabitants of another country, when the door of mutual intercourse was opened a little, and when object-worship and sin also reached their zenith, then God sent the Holy Prophet of Arabia, may peace and the blessings of God be upon him, so that He might unite all nations into one people by means of the Holy Quran, the leachings of which are adapted to the requirements of all nations; that all nations might become one as God is one; that all people might as one body adore their Creator and might bear witness to His oneness; that the singleness which marked the

190

othe

Mes

this

natio

inco

able

shot

dist

com

the

the

sup

sho

reli

pre the

cou

one

the

dw

me

lib

pe

to

to

ot

pe an

primitive people and the singleness in the latter-day nation which was heralded by the advent of the Seal of the Prophe (may peace and the blessings of God be upon him) might be serve as a double testimony of the existence of the one God, to He is one, He loves oneness in all His physical as well as spirits. systems. And as the range of the prophethood of the Holy Prophet (may peace and the blessings of God be upon him extended to the Day of Judgment, and as he was the Seal of the Prophets, God did not wish that the unity of nations might its finality in his day, for that would have been an indication of the fact that the period of his own prophethood was ended for his final work was completed in his time. Therfore Col willed that the unification of all nations of the world and the adoption of Islam by them all should become complete in the latter part of the period of his prophethood, viz., at the approximately of the Last Day, and the completion of this work was to be attained through a successor of his, who was to rise from among his on followers and was to be called the Promised Messiah and THE to be the last of his successors. Thus, the Holy Prophet, may peace and the blessings of God be upon him, was at the head of his time, and the Promised Messiah, at the end of it; and this world could not pass away without witnessing the appearance of the latter, for to him was allotted the task of the spiritual unification of the nations of the earth.

It is to this fact that reference is made in the following verses المراكب الم

1909.) CHANGES IN THE REVEALED LAW AND CONTINUANCE OF REVELATION.

other religions is to come to pass in the time of the Promised Messiah.

There are three conditions essential to the attainment of this universal victory, which never existed before—

Firstly, the means of mutual intercourse between different nations inhabiting the globe should become easy; the intolerable nation veniences of travelling should all disappear; men should be able to accomplish their journeys in very short time; and there should come into existence extraordinary means of traversing distance. For, until the inhabitants of different lands are able to communicate with each other in an extraordinary way and until they can meet with each other with such facility as if they are the natives of one and the same city, no people can claim the superiority of one religion over others. It is necessary that men should be acquainted with all the religions over which one religion asserts its superiority and that those who are represented as vanquished should be conscious of the holes in their coat; but this is impossible unless the people of different countries are brought so close to each other as if they live in one quarter of a town. But this state of things did not exist in the days of the Holy Prophet, for in his time many nations dwelt in distant parts of the earth and there did not exist the means of communication which exist in our day.

Secondly, all the different people of the earth should be at liberty to hold religious discussions with each other and every people should be able to present before others what they think to be the excellences of their religion. They should also be able to point out the beauties of their own faith and the defects of other faiths in writings and publications. All the different people should be able to meet each other on the same field and fight a religious battle, and they should pursue each other as one wave pursues another wave. The battle should be

nation Prophes ght both God. 4 spiritul the Holy pon him eal of the night se ndication is ended rfore Gol and the e in the approach-

Jos

het, may the head ; and this ppearance spiritual

be attain.

g his our

and was

following 4 الذي guidance " (|xi, 9). nquish all . But as ne time of d be upon the great

m over all

1909

divi

enjo

shal

sign

reli

sho'

abo

of

spir wor

hea

is C

cou

ma

nec

801

opp

rel

nat

WO WO

be

cal

tin

he

fro

da

up

Ch

pa

th

fought not only between two or three communities, but the to which each communities, but the communities of should be a universal battle to which each community should be a party. But Islam had no opportunity of winning a victor in a contest like that in the days of the Holy Prophet, may peak and the blessings of God be upon him, for, in the first plaza there could be no gathering of nations in those days, and second, the people with whom the Holy Prophet, may peace and the blessings of God be upon him, had to deal, had no concern with arguments. Far from handling their pens to refute Islam they raised their swords to nip the new faith in the bud. Itin for this reason that we do not find any writing of that time, refuting Islam on rational grounds, or on the basis of the old scriptures. They wished to vanquish Islam only by means of sword, hence God destroyed them with sword. But the enemies of Islam have now altered their course. Now no opponent of Islam resorts to the sword for the propagation of his religion of for the destruction of Islam. This is the reason why it was mid of the Promised Messiah, 'He shall put an end to war' (¿4 ا لحر ب) Religious wars are prohibited. This is not the time for fighting with the sword; it is the time for fighting with the pen. We have come to wage a war with the pen, so we are given not swords but pens of steel. We are also provided with easy means of getting our books printed and of sending them to distant countries for circulation, such as we never possessed before. Writings which could not be published in years are now published in days, and books which required a long time to reach other countries, can now be sent to the remote corners of the earth in a few days. We can inform every nation of our arguments. But in the days of the Holy Prophet, may peace and the blessings of God be upon him, it was impossible to publish books and carry the message to every people in the way in which it can be done in these days; for then there did not exist printing machines and easy means of publishing and circulating books among other people as they exist in our day.

(Jun

1909.) CHANGES IN THE REVEALED LAW AND CONTINUANCE OF REVELATION. 255

, but i y should a victory 1ay peace st place second! and the ern with te Islam, id. Itis nat time. the old means of enemie onent of ligion or was said ar' (فع time for

with the

we are

ded with

ng them

possessed

ears are

ng time

corners

ation of

et, may

possible

e in the

here did

ing and

r day.

Thirdly, in order to show that a religion is favoured with a divine aid which is not vouchsafed to other religions and that it divine and that it enjoys a divine grace and a divine assistance which are not enjoys a shared by other creeds, it should be attended with such heavenly shared by of divine assistance as are not to be witnessed in any other signs of all any other religions by religion. It should distinguish itself from other religions by showing bright heavenly signs, while God should gradually bring about the destruction of other religions without the intervention of human hands and should take away from them all the spiritual blessings, so that no religion from one end of the world to the other should be able to compete with it in heavenly signs though every religion on the face of the earth is called upon to enter the lists against it. This condition also could not see its fulfilment in the time of the Holy Prophet, may peace and the blessings of God be upon him; for it was necessary that all nations that dwelt in the north or in the south, in the east or in the west, should each have had an opportunity to ask God to bear witness to the truth of their religion by showing heavenly signs in its support; but as each nation was almost completly cut off from the rest of the world so that each might be spoken of as inhabiting a separate world, it was impossible that such a competition should have been held at all. Besides, in the early days of Islam, the calumniation of Islam had not reached its highest point, and time had not yet come for the jealousy of God to demand that heavenly signs should pour down in support of Islam like rain from the clouds. But the time came in our day; for in these days, the Holy Prophet, may peace and the blessings of God be upon him, has been defamed by means of malicious writings as never a prophet of God was defamed before by any people. No Christian or Jew is known to have written even a small pamphlet, assailing Islam or its Holy Founder in the days of the Holy Prophet, may peace and the blessings of God be upon

him; but the books, pamphlets and periodicals which have been columniating the Holy Prophet published in our day calumniating the Holy Prophet, may per cond he upon him, and attack and the blessings of God be upon him, and attacking Island the blessings of God be upon him, and attacking Island are so numerous that if they be all heaped together at one play they will make a large mountain. The blind have represented Islam as devoid of every blessing and have asserted that the Holy Prophet, may peace and the blessings of God be upon him never showed a sign. Great pains have been taken to efface learn from the face of the earth, and with a view to prove the divinity of a poor creature, insults have been heaped upon the holy religion of God and His Holy Apostle (may peace and the blessings of God be upon him) and they have been defamed never a religion or a prophet was defamed since the beginning of time. In sooth, Satan with all his progeny is endeavouring to the utmost of his resources to extirpate Islam, and an indeed, this is the final struggle between Truth and Fals. hood, therefore this age also demanded a Divine Reformer and that Divine Reformer is the Promised Messiah who made in appearance in due time. This age also demanded that God should, at this critical time, establish truth by means of heavenly signs. So heavenly signs are being witnessed and the heavensare in a state of excitement to show so many signs in support of Islam that the trumpet of the victory of Islam may be sounded in O Powerful God, every country and in every part of the world. bring soon the day when the decision that Thou hast intended may be witnessed and Thy glory should shine forth in the world and Thy religion and Thy apostle may be victorious (ms) peace and the blessings of God be upon him). Amen! Amen!

1909

Musi

BY PO

MAD T

and part of

of any to sca That

Inl-Ca

the ci

and the gathe desert

the M Qurais Badr. Abu S and to

by a l of the furnis

by nig

1909.)

The Spread of Islam, V.

Wars of the Holy Prophet, II.

The Holy Prophet, may peace and the blessings of God be upon him, had not been in Medina a week, after his return from the battle of Badr, when an alarming news reached him from the centre of the peninsula. Bani Sulaim,

and Bani Ghatafan, two powerful Nomad tribes which inhabited part of the great plain of Najd had projected a plundering attack upon Medina and had begun to assemble at Carcatal-Cadr. The Muslims, being surrounded by their enemies on all sides, had to be ever on the alert, and whenever they heard of any projected attack upon Medina, they always hurried forth to scatter the enemies before they could carry out their designs. That was the safest course which the Muslims could adopt under the circumstances, and, but for this watchfulness on their part, their foes would have chawed them up. When news of the projected raid reached Medina, the Holy Prophet, may peace and the blessings of God be upon him, hastened to scatter their gathering, at the head of two hundred men, but they had already deserted the place.

This was soon followed by a raid on Medina by Abu Sufian, the Meccan chief, who had now assumed the leadership of the Quraish after the leading men of Mecca had been killed at Badr. As soon as the prisoners taken at Badr were ransomed, Abu Sufian, with 200 mounted followers, set out from Mecca, and taking the eastern route skirting the plain of Najd, arrived by night at a Jowish settlement where he was given admittance of the compact concluded between them and the Muslims, turnished Abu Sufian with intelligence regarding Medina and

have been lay peace one place

presented that the ipon him face Islam e divinity the holy

and the efamed as beginning eavouring

Reformer, made his that God heavenly

id False.

t of Islam unded in erful God, intended

he world ous (may Amen!

hospitably entertained his party during the night. Better the break of dawn the party swept down on the corn-fields at palm-gardens, burned some of them to the ground with the farm-houses, and killed two of the cultivators. The Prophet, may peace and the blessings of God be upon the being apprised of this, pursued them. The Qureish, flings away their meal-bags to accelerate their flight, fled back the Muslims.

The Holy Prophet, may peace and the blessings of God be upon him, had not stayed many days at Medina, before he had to undertake another expedition against the Bani-Ghatafan who were reported to be again mustering their troops in Najd. The Holy Prophet, may peace and the blessings of God be upon him, hastened to disperse them, at the head of 450 men. The demonstration had the desired effect, for the enemy again retired to the hills.

Not long after, he had again to march out of Medina with strong force to disperse another gathering of the Bani Sulain who had broken up before he arrived at their rendezvous, The repeated preparations of the Bani Ghatafan and the Bani Suling two powerful tribes inhabiting the table-land of Najd, to make murderous raids on Medina, shows how bitterly hostile the tribes were to Islam. Thus the Muslims had not only to defend themselves against their inveterate enemies, the Qurait, but they had also to repel the attacks of other powerful triba In a few months from the battle of Badr, they had thrice to hasten to Najd to anticipate the designs of two powerful triba of the table-land. Had the Muslims not displayed marvelloss alacrity in dispersing the storm which repeatedly gathered in the east, it would have gone hard with them. Had they remained inactive, as our Christian critics would have them by the tender plant of Islam would have been cut up root all branch by the jealous foe, and the small band of the Medick

1909. Musli

addec enemi very i enem Jewis

peace guard had a of the bring

him,

rid hi its vi steps upon desig here formi

he had in by he was forming plotting

the 1

of the God havith it mu

t. Before fields and with the

The Houpon his h, flings, d back

f God be re he had tafan who had ajd. The upon him, nen. The my again

na with a i Sulain, cous. The ni Sulain, to make title these to only to e Quraish, ful tribes, thrice to ful tribes.

marvellous thered in Had they them be, root and

Medinite

Muslims would have fallen an easy prey to the ravenous enemy.

The state of affairs in Medina itself and its vicinity only added to the difficulties of their position. The Muslims had added to the most only all around them, but they had enemies in their enemies not the these were even more dangerous than the outside They were the disaffected citizens and the treacherous Jewish tribes, particularly the latter. The Holy Prophet, may peace and the blessings of God be upon him, had not only to guard himself from the attacks of the outside enemy, but he had also to protect himself and his followers from the treachery of the foe that lived by his side. This foe spared no pains in bringing about the total destruction of the Muslims colony; and the Holy Prophet, may peace and the blessings of God be upon him, was, as a last resource, compelled to take strong measures to rid himself of this deadly enemy. What the Jews of Medina and its vicinity did to bring about the rnin of the Muslims, and what steps the Holy Prophet, may peace and the blessings of God be upon him, was compelled to take to protect his party from their designs, I intend to discuss in a separate article. I have referred here to the hostility of the internal foe only to show what formidable difficulties the Holy Prophet (may peace and the blessings of God be upon him) had to contend with after he had taken refuge at Medina. He was not only hemmed in by bitter enemies on every side, whose repeated attacks he was compelled to repel, but he had also to deal with a formidable enemy that lived by his side and was continually plotting to bring about the ruin of the faithful.

Mr. Arnold, the author of the Preaching of Islam, speaking of the wars of the Holy Prophet, may peace and the blessings of God be upon him, says, "If it be objected that it was inconsistent with his mission as a prophet to intermeddle with affairs of war it must be remembered that it was no part of his teaching to say, "My kingdom is not of this world." This remark of the author

1909

gove

hone

who

Mus

then

pray

of h

the

banc

the

depe

pea

mee

may

disp

tafa

the

pass

Pro

lyin

app

the

OXC

God

awe

ma

8170

he.

him

of the Preaching of Islam is very mischievous, for it implessed and the blessings of the prophet. that the Holy Prophet, may peace and the blessings of God. upon him, could afford to avoid war if he had so willed by very painful to note that no attempt is made to realize the situation of the Holy Prophet, may peace and the blessings God be upon him. Even a cursory glance at the history of times will convince every man that if the Muslims had to gelf-protection, so determine had to resorted to the sword for self-protection, so determined was the state than the state of the sword for self-protection, so determined was the state of the sword for self-protection, so determined was the state of the sword for self-protection. whole peninsula to extirpate them that the new movement work have been nipped in the bud. Do the Christian critics man to say that they ought to have allowed themselves to be butches. ed in the streets of Medina by the blood-thirsty enemy. Should they have done nothing to protect themselves from the raid and night-attacks that were daily projected on Medina? Weet not whole parties, sometimes consisting of as many as 70 Muslim mercilessly slaughtered by the Arab tribes? Was it possible connive at such wholesale butcheries? Could the faithful in among ravenous wolves without doing anything to protect the. selves from their attacks. If, for instance, the Holy Prophet, DI peace and the blessings of God be upon him, had not hastened in meet the unprovoked attacks of the Bani Sulaim and the Bri Ghatafan, not only these powerful tribes would have committed fearful carnage among the Muslims and carried away this women and children as captives, but other marauding tribs d the desert would have been encouraged to follow their example. It was the heroism with which the Muslims met these attacks which saved them and their children and wives from detruction. How it was inconsistent with the mission of a prophs to take the necessary steps for the protection of the lives and property of his followers, I fail to understand. Is not self-press. vation a holy duty? Is it not a sacred duty to protect the live of defenceless women and children? Did ever a prophet forbidit? Did not even Jesus command his followers to sell their garments and luy weapons of war, though they lived under a civilization

(10

it imply

of Godia

lled. ki

realise th

blessing story of to

s had to

ed was the

nent work

ritics mer

oe butcher.

y. Shook

the raid,

a? Were 0 Muslime

possible

ithful lie

government which protected their lives, their property and their government the attacks of the enemy, and though there was none bonour from this sword against the disciples of the enemy, and though there was none who had drawn his sword against the disciples of Jesus? If the Who had use who had not drawn their swords, as the last resort, to protect Muslims nate their numerous blood-thirsty enemies, every themselves would have been effaced from the earth. Mark his prayer which he sent up to heavens, when he and the small band of his devoted followers lay before their blood-thirsty enemy at the battle of Badr. "My Lord," said he, "if thou destroy this band, thou wilt not be worshipped on earth.' And it was for the protection of the small band of his followers, ou whom depended the existence of Islam, that the Holy Prophet, may peace and the blessings of God be upon him, was compelled to meet the sword of the enemy with the sword.

In connection with the expeditions which the Holy Prophet. may peace and the blessings of God be upon him, undertook to disperse the gatherings of the Bani Sulaim and the Bani Ghatafan historians relate an incident, which is so illustrative of the holy character of the Holy Founder of Islam that I cannot pass over it here. During one of the expeditions, the Holy Prophet, may peace and the blessings of God be upon him, was lying alone under a tree at noontide at a distance from his camps. Du'sur, a leader of the Bani Ghatafan, finding him alone, approached him and taking the sword which was hanging from the tree, said aloud, 'Who is there now to save thee'? 'God,' exclaimed the Holy Prophet, may peace and the blessings of God be upon him, and Du'sur was so miraculously struck with awe that the sword dropped from his hands. The Holy Prophet, may peace and the blessings of God be upon him, took up the sword and said, 'Say, who can protect you now?' 'None,' said he. The Holy Prophet, may peace and the blessings of God be him, pardoned him, saying 'I have come to have mercy, not Seeing this extraordinary compassion of the Holy

tect then. ophet, may astened in d the Bai committed way their g tribes of example. se attachi from desa prophet lives and elf-preserthe lives of forbid it?

garmenis a civilized

Henc

Prophet (may peace and the blessings of God upon him) be embraced Islam, and afterwards went as a preacher to his on the more of the new faith. The word tribe, which at last embraced the new faith. The words of the Holy Prophet (may peace and the blessings of God be upon him given above reveal his true disposition and show that it was the enemy whose unrestrained hostility had compelled him to reson to the sword against his will. Just as he forgave Du'sur on the occasion, he granted complete amnesty to his inveterate eta. mies, the Quraish, when he entered Mecca as a conqueror significant to the contract of the con

It was with reference to the gathering of the Bani Chat. fan, that, according to Waqidi and Ibn Sa'd, the following vere was revealed-"O ye, who believe, remember God's favour towards you, when a people intended to stretch their hands against you, but He withheld their hands from you."

I quoted Muir in the last article to show that the carava traffic of the Quraish was greatly responsible for the trouble which the Beduin tribes of the desert gave to the Muslims of As long as the caravans of the Quraish freely plied their traffic on the trade-routes which passed through the territories of powerful Arab tribes in alliance with the Quraish and hostile to Islam, it was impossible for the Muslims to live in peace at Medina. Incited by the Quraish and encouraged by their example, these tribes now assumed a threatening attitude to Islam and began to project murderous raids on Medina. The Holy Prophet, may peace and the blessings of God be upon him, had guarded against this mischief of the Meccan caravans on the Syrian trade-route to the west of Medina by concluding friendly treaties with the tribes on the said route, but the marrauding tribes that dwelt on the eastern trade-route were not amenable to such treaties. Plunder and murder were congenial with their predatory habits. Therefore, in order to secure peace, it was imperatively necessary that some thing should be done to put 1909 an e

versi the ! the (

enen they that

inter

their the e passe the I spar their

there Mui Aral tribe raid agai

237) on t the prev inte

justi cara dese agai no r

of G him him to his on the pon him it was the

to reson the rate ens. [ueror air

ing verse
s favour

caravance trouble uslims of ely plied the terriraish and to live in traged by attitude na. The pon him, is on the friendly arrauding amenable

ith their

, it 1825

e to put

an end to the traffic of the Meccan caravans on that route.

An end to the traffic of the Meccan caravans on that route.

Hence, receiving timely intelligence of a Meccan caravan trafferesing the central desert, he sent a party of his followers under rersing the central desert, he sent a party of his followers under the leadership of Zaid to intercept it. This party overpowered the leadership of Zaid to intercept it. This party overpowered the caravan at Carada. This was the first caravan which was intercepted by the Muslims.

Muir, whose sympathies always lean on the side of the enemies of Islam and who has no feeling for the sufferings which they inflicted on the Muslims in every possible way, complains that the Muslims reduced the Quraish to straits by intercepting their caravans. The Christian blindness to the trouble which the enemies of Islam spared no pains to inflict on the Muslims passes comprehenzion. Let the opponents of Islam opprses the Muslims as much as they please, the Christian critics cannot spare a line to condemn their act; but if the Muslims raise their hand to check the outstretched hand of the oppressor, there is an outcry from the whole camp of the Christian critics. Muir himself admits that the Meccan caravans incited the wild Arab tribes on their way against the Muslims and that the tribes, thus incited by the Meccans actually organised repeated raids on Medina and the Muslims had to hasten out again and again to repel these attacks. (vide Life of Mahomet, pages 236 237]. Yet, admitting all this mischief which the caravans wrought on their trade routes, he wails the fate of the Quraish because the Muslims intercepted one of their caravans with a view to prevent further mischief. A fair critic can easily see that this interception of the Meccan caravans was not only perfectly justified but even necessary. For, firstly, these so-called caravans were carriers of fire and threatened to set the whole desert ablaze by inciting the marauding tribes of the peninsula against the Muslims of Medina. Muir admits this but still sees no reason why the Holy Prophet, may peace and the blessings of God be upon him, should have taken any steps to guard himself from this danger.

neces

maki

of the

The

depo

the 1

war i

who God;

them

pped

of Ba

and 2

Qurai

of Ab

on tin

the in

excite

hoped

sweep

took t

the ar

route

Mecca

Ohud.

to ray

Holy

march

face to

Ubayy

baner

to 700

Secondly, these caravans supplied the Meccans with weapond and munition of war. The caravan under Abu Susian intercept which, according to Christian critics, the Mulia army marched out of Medina three days before the battless Badr, brought implements of war, which were not distributed among the Meccans, but deposited in the council hall of Meta and it was with these weapons that the Quraish equipped themselves when they marched out a second time again Medina and fought the battle of Ohud. This was the second reason why it was necessary to intercept these supplies of warlike materials.

Thirdly, that the Quraish had commenced hostilities against the Muslims is beyond doubt. Now that hostilite had commenced, the Muslims were quite justified to doal they could to break the power of their enemy. If by their is terception of the caravans, the Quraish were reduced to straig as Muir tells us, the way of suing for peace was open to them. The Holy Prophet, may peace and the blessing of GM be upon him, would have welcomed any proposal for peace from the Quraish, as he afterwards did at Hudaibiyya even though the terms proposed by the Meccans were apparently humiliating to his party. That nothing was more welcome to him than peace is apparent from the verses of the Holy Quan. God, who was powerful to punish the enemies of Islam, 1975, "Say to those who misbelieve, if they desist they will be for given what is past; but if they return, -- the cousse of those of former days has passed away," i.e., they have the doomd former people as a warning and example. (viii, 39). Again, He says, " If they incline to peace, incline thou to it too, and rely upon God; verily He both hears and knows."

While the Holy Prophet, may peace and the blessions of The Battle of God be upon him, was engaged in repelling the Arab tribes and taking the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

1909.)

h weapa Susian, to e Muslin battle d istributel of Mega equippel e againg the second

ppliers d

(Ju

hostilitie hostiliter to do all y their into strait open to gs of God for peace idaibiyya, pparently elcome to y Quran. am, 1273, ill be forf those of

doom of . Again, too, and essings of repelling taking the

necessary step to guard off Medina, the Quraish were busy making preparations for another attack on Medina. Emissaries making propagation were sent to all the Beduin tribes allied with of the Caraish inviting them to join a war upon the Muslims. the Quraish freight of Abu Sufian's caravan which had been The men that been deposited in the Council Hall served to equip and provision the Meccan army. This use of the freight for the purpose of war is referred to in the Holy Quran which says, " Verily those who disbelieve expend their wealth to turn folk from the path of God; but they shall spend it, and then it sighing shall be for them and they shall be overcome!' (viil, 36). Thus equipped, there marched out from Mecca, a year after the battle of Badr, an army 3,000 strong, including 700 mailed warriors and 200 well-mounted cavalry. The army was accompanied by Quraishite women, foremost among whom was Hind, the wife of Abu Sufian. These sang songs to the warriors and played on timbrels. There was also with the army a party of Medina citizens, headed by Abu Aamir, the mank. When the news of the impending the invasion reached Medina, there was great excitement among the Jews and the disaffected citizens who hoped that the storm that was about to burst upon Medina would sweep away the Muslim refugees and their partisans. The army took the ordinary route by the sea shore, the same route which the army of Abu Jehl had taken a year before, when it was routed at the famous field of Badr. On reaching Medina, the Meccan army encamped in the fertile plain beneath the hill of Ohud, two or three miles to the north-east of Medina and began to ravage the rich fields and fruit groves of the citizens. Holy Prophet, may peace and the blessings of God be upon him, marched out of Medina with 1,000 followers, but before he came face to face with the Meccans and their allies Abdullah bin Thayy, the leader of the Munafikin (or the Disaffected) wheeled band with about 300 men, thus reducing the small Muslim force w700 men. This small force, which was poorly equipped, had

1909.

the I

the P

song

the 8

Abu

Amr

all th

lead

on t

infid

hors

the

only

with

follo

be

whi

"FI

chal

and

him

in (

wh

ou

only two horses with it. This desertion at the critical time h (30) a third of the army was purposely planned by the disaffer citizens and their seducers and confederates the Jews, with object of disheartening the Muslims. But nothing could de courage the devoted Muslims. Their trust was not in number but in Gcd. Before marching out of the city, the Holy Prople may peace and the blessings of God be upon him, saw in a vision that securely clad in mail, he rode upon a ram when suddent his sword was broken at its point and a steer was slaughtered in his sight. He told the people of his vision, saying, 1 fracture in my sword signifies an injury to myself; the slaughts of the steer, some damage to my people; riding upon the ra means carnage among the enemy; and the inpenetrable cost of-mail is Medina fortified and safe.' Such was the derotion of his followers that when they learned that some of the were to be killed in the battle, many of them instead of being dismayed at the news asked him to pray that they might be among those who were to win martyrdom in the battle.

The small Muslim force, though deserted by a third of this number marched steadily forward until they gained the hill a Ohud. They passed the night in a defile and in the morning though enemy was in sight, Bilal raised the cry for morning prayers and the whole army, with their weapens on, prostraid themselves in worship. Then advancing, they took their position, under the hill. Their rear was protected by the hill, except a one point where the Holy Prophet, may peace and the blessing of God be upon him, posted a body of archers under the command of Abdullah bin Jubair, giving them strict orders in to quit their post whatever happened. "Guard our reat," b said, 'and stir not from this spot; if you see us pursuing, join not with us; if we be pursued and even worsted, do not venture to our aid." Then, having disposed his small force in hims array, he calmly awaited the enemy's approach. The invades confident in their numbers, marshalled themselves in from

disaffected by with the could disaffected by Prophet in a vision suddent

c devotion

e of then

ird of their

e morning
or morning
prostrated
eir position
except at
e blessing
under the
orders and
rear," be

suing, join not venture e in battle ne invaders n front of the Muslim force, with their idols in the centre of their army and the Muslim force, with their idols in the centre of their army and the wives of their chiefs stirring the warriors with their warthe wives of their chiefs. Abu Sufian was the leader of songs and beating the timbrels. Abu Sufian was the leader of the army; Khalid commanded the right wing. Ikrima, son of the army; Commanded the left and Amr ibn al Aas, the famous Abu Jahl, commanded the left and Amr ibn al Aas, the famous Amru was over the Quraishite horse. It is curious to note that all these leaders subsquently embraced Islam and some of them all these leaders subsquently embraced Islam and some of these rendered distinguished services to its cause. The choice of these leaders was due to the death of the inveterate enemies of Islam on the day of Badr.

The Muslim force consisted of only 700 men, while the infidel army comprised 3,000 men; the Muslims had only two horses, while the enemy had 200 well-mounted cavalry and among the Muslims only 100 men had any armour, while among the infidels there were 700 mailed warriors. Such superiority not only in numbers but also in equipment was sufficient to strike with dismay a poorly equiped force of 700 men, but the faithful followers of the Holy Prophet, may peace the blessings of God be upon him, fought against the fearful odds with a valour which is simply amazing. I will let Muirdescribe the battle. "Flourishing the Quriashite banner, Talba advanced alone, and challenged the enemy to simple combat. Aly stepped forth, and rushing on him, with one blow of his sword brought him to the ground.......Talba's brother, Othman, who was in charge of the women, then ran forward and seized the banner which lay by the lifeless body. The women beat their timbrels oudly, as they sang :-

Daughters of the brave are we,
On carpets step we delicately;
Boldly advance, and we embrace you;
Turn your books and we will shun you,
Shun you with disdain.

Hamza responded to Othman's challenge, and, after a brief

hors that Holy

fell (

Qura

take

over

brav

Holy

and

seve Prop

him)

devo

arou

face

Abu

and

did 1

to th

may Holy

him)

two

into

Was :

the

they

perti

peac that

the

Cutt

fight

encounter, brought him also lifeless to ground.

after another, the family of Talba, two brothers and the sons, seized the standard; one after another, they fell in the combat.

The Arab custom of single combat put the two armies of an equality for the time. So long as it went on, the Quality derived no advantage from their superior numbers; and the rapid destruction of their standard bearers carried dismaying their ranks. A general engagement ensued, and pressed by fiers ardour of the Mussalmans, the Meccan army began to ware, Their horse sought repeatedly to turn the left flank of Muhamusi (may peace and the blessings of God be upon him) but they were each time forced back by the galling archery of the little band which Muhammad (may peace and the blessings of God by upon him) had posted there. The same daring contempt of danger was displayed as at Badr. The Meccan ranks might be seen to quiver as Abu Dujana distinguished by a redkerchid round his helmet, swept along the enemy's ranks, and, with sword given him by Muhammad, may peace and the blessings of God be upon him, dealt death on every hand. Hama conspicuous from his waving ostrich feather, Aly known by his long white plum, Zubair, by his bright yellow turban,-like heroes of the Iliad, -carried confusion wherever they appeared. Such were the scenes in which were reared the great leaders of the Muslim conquests."

Availing himself of the confusion of the infidel army, Hamza dashed into the midst of the enemy, dealing death on all sides. Victory had almost declared for the Muslim arms when the archers, seeing the enemy in flight, discarded the explicit command of the Holy Prophet (may peace and the blessings of God be upon him) as well as the earnest expostulation of their leaders, Abdullah bin Jubair, and came down to share the plunder; Khalid saw the error and immediately rallied his

1909.)

· · · 00 and the ll in single

Jus

armies o ie Quraid s; and the ismay ioto d by fierce to waver [uhammad but they the little of God be itempt of might be ed kerchie d, with a lessings of . Hamza

el army, ath on all ms when e explicit essings of lation of to share allied his

wn by his

an,-like

appeared.

leaders of

borse and sweeping from the heights, the few remaining archers that had held to their posts in obedience to the command of the Holy Prophet, may peace and the blessings of God be upon him, Holy Flores of the Muslims. The flying columns of the Quraish also turned and the small force of the Muslims, being Quraish and to renew their fight with taken boom is odds. Still they fought desperately and some of the bravest of them fell fighting. Hamza, the beloved uncle of the Holy Prophet, may peace and the blessings of God be upon him, and many others were killed; Ali, Omar and Abu Bakr sustained severe wounds. The infidels soon bore down upon the Holy Prophet himself (may peace and the blessings of God be upon him), but he was bravely defended by a small party of his devoted followers by whom he was surrounded. They fell around him one by one. Talha warded off blows from his holy face with his bare arm which became consequently withered. Abu Dujana shielded him by interposing his person between him and the infidels. He received arrows and other missilies, but did not move from his place. Can the Christians find a parallel to this devotion of the holy companions of the Holy Prophet, may peace and the blessings of God be upon him? Still the Holy Prophet (may peace and the blessings of God be upon him) did not escape serious injuries. His underlip was wounded, two of his teeth wars broken, the rings of his helmet were driven into his cheeks and a gash was made in his forehead. But help was nigh. The Muslims that had been fighting desperately in the centre had managed to retreat to a point on the hill where they were secure from the attacks of the enemy, but sorely perturbed at the loss, as they thought of the Holy Prophet, may Peace and the blessings of God be upon him. Finding, however, that some of their friends were still fighting in another part of the field, they rushed down into the midst of the enemy. Cutting their way to the place where the small band was still ighting, they succeed with great effort in retreating with the Holy

by 1 mea

God

alm

ene

pur

whi

rest

The

the

on to !

eve

the

be

His

tha

of

des

be

the

Pr

cr

Pi

bu

A_l

ag

cle

Prophet (may peace and the blessings of God be upon bin) the heights of the hill, gallantly repelling the attacks of the infidels.

Another instance of how desperately the Muslims fought against fearful odds on the day of Ohud is to be met with in the uncle of Ans who went on fighting until he received more that eighty wounds from swords, spears and arrows. His body became irrecognizable and it was by means of a mole, or a some say, by means of finger tops, that his sister was able to recognise him.

Many barbarities were committed by the infidels on the corpses of the slam. Hind, the wife of Abu Sufian, tearing on the heart of Hamza, chewed it, and having cut of the noses and ears of the dead she and other Quraishite women made then into strings and put them on their arms and necks. The barbarities tore the hearts of the Muslims, and the Holy Prophe may peace and the blessings of God be upon him, was so more at the sight of the mutilated body of his uncle as to exclaim i.e., 'I will cause 70 of them to be نكى بسبعين منهم مكا نك mutilated in place of you.' But the Word of God came to his saying, "If ye punish, punish only as ye were punished; but if ye are patient, it is best for those who are patient." (xvi, 127) Such was the innate kindness of the Holy Prophet, may pear and the blessings of God be upon him, that he chose to follow the latter alternative. From that day the shocking custom d mutilation which prevailed among all the nation of antiquity and in which Christianity also had effected no reform, is horribie practice continuing even among the Christian nations down to the sixteenth century, was strictly forbidden to the Muslims.

The faithful suffered great loss, losing 70 brave warriors. The Holy Quran referring to this, says, "And truly the Lordhal already made good to you his promise at what time ye were

n him) to cks of the

ms fought with in the more than His body mole, or as as able to

els on the earing out noses and nade them ks. These by Prophet so moved o exclaim, them to be ne to him

(xvi, 127), may peax to follow custom d antiquity form, the an nations en to the

ished; but

warriors
e Lord had
ye were,

by His permission, cutting them to pieces;—until you showed by His points you showed meakings, fell to variance in the matter and disobeyed" (iii, 145) flod had fulfilled. His promise of a assistance and victory had almost declared for the Muslims, but when the archers seeing the almost deciment and their companions engaged in plunder and enemy in any pursuit of the enemy, fell to variance among themselves and while a few of them with their leader held to their post, the while a rest set aside the strict orders of the Holy Prophet, may peace rest see and the blessings of God be upon him, and quitted their post. The disobedience on their part was the cause of the grief which the Muslims had to experience in the battle. God, by sending on them the grief impressed upon them the necessity of obedience to His apostle. He showed them that He could give them victory even over overwhelming odds, but in order that He might send them His assistance, it was necessary that all their deeds should be for God's sake and that they should obey every command of His apostle. He taught them a very useful lesson which more than counter-balanced the loss which they suffered.

Another advantage of the battle was that it served as a means of distinguishing the true Muslims from the hypocrites who deserted the Holy Prophet, may peace and the blessings of God be upon him, before the battle commenced. It also exposed the hatred which the Jew cherished against the Muslim.

When the blood was being washed off the face of the Holy Prophet, may peace and the blessings of God upon him, he cried out, 'How shall a people prosper that treat thus their Prophet who calleth them unto the Lord! Let the wrath of God burn against the men that have besprinkled the face of His Apostle with his own-blood.' Let those who accuse the Holy Prophet, may peace and the blessings of God be upon him. of aggression ponder over his words quoted above. These words, clearly show that it was the infidels who were the aggressors

and that they fought with him for no other reason than that called them unto the Lord.

The boastful words of Abu Sufian at the conclusion of the battle also shew that the idolaters fought with the Muslims to the sake of their idols. He is reported to have said to the Muslims force before departure, "Hearken! you will find mutilated on the field: this was not by my order, but neither am I die pleased thereat. Glory to Ozza! Glory to Hobal! Ozza ours; it is not yours!" To this the Omar replied, "The Lordin ours; He is not yours." The parting words of Abu Sufair clearly show that it was for the glory of their gods that the idolaters fought the Muslims. This is further apparent from the fact that the Meccans had brought with them their idols which were placed in the centre of the army.

The Meccans were too exhausted to attack either Medina of the Muslims. They were glad that the mistake of the archers had enabled them to escape the disgrace of a shameful defeat like the one which they had sustained at Badr, so they hastened back to Mecca. Their friends and sympathisers were not satisfied with the result of the day. In the way, at Hamra-ul-Asd, a place eight miles distant from Medina, the idolatrous tribes of the place reproached them, saying, بنس ما صنعتم الرجعول "You have neither killed Muhammad, not brought their women as prisoners. You have done an evil thing go back." Stung by this reproach, they made up their minds to return and expirpate the Muslims of Medina, but the Holp Prophet, may peace and the blessings of God be upon him, being apprised of their intention, had already come out to meet them with the very force that had fought at Ohud a day before.

Seeing that the Muslims were ready to oppose them and thinking how narrowly they had escaped a disgraceful defeats. Ohud, they could not muster up courage to risk another battle

1909 with killing

of G

mina Tl phet dicte slain was peac injur

of Gone bless
Holy was and his l

seen

Da's

him mira life a he his l ed. Qur had prot

Lord and ance of G by e protection this

mer life and is a

repe

(100 an that ti

sion of the Inslims fa the Muslin tilated on

am I dis ! Ozza i l'he Lord is bu Sofa ds that the at from the lols which

Medina a erchers had defeat like tened back t satisfied sd, a place

of the place المحمل mad, nor evil thing r minds to the Holy

him, being

t to meet

y before. them and l defeat as her battle with the Muslims. So they resumed their homeward march with the Medinites that met them in the way. They, however, killing two Medinites that met them in the way. They, however, killing two message to the Holy Prophet, may peace and the blessings of God be upon him, saying that they would soon return to exter-

minate him and his people.

The result of the battle of Ohud was exactly as the Holy Pro-The result of and the blessings of God be upon him, had pre-phet, may peace and the blessings of God be upon him, had prephet, may peace departure from Medina. Many of his followers were dicted before departure as the slaughter of the steep in the hettle as the slaughter of the steep in the hettle as the slaughter of the steep in the hettle as the slaughter of the steep in the hettle as the slaughter of the steep in the hettle as the slaughter of the steep in the hettle as the slaughter of the steep in the hettle as the slaughter of the steep in the slaughter of the slaughte dicted peloto at the slaughter of the steer indicated. There slain in the battle, as the slaughter of the steer indicated. There slain in the back. There was also carnage among the enemy. The Holy Prophet, may was also carried blessings of God be upon him, sustained severe peace and the breaking of the sword signified. Medina remained safe, as the Holy Prophet, may peace and the blessings of God be upon him, had foretold. It is curious to note that not one of those that shot at the Holy Prophet (may peace had the blessings of God be upon him) survived beyond the year.

It was not only in the battle of Ohud that the life of the Holy Prophet, may peace and the blessings of God upon him, was in imminent danger. He had to undertake many expeditions and fight many battles and his enemies spared no pains to take his life and put an end to his propaganda once for all. We have seen how in one of the expeditions he was surprised alone by Da'sur, who stood over his head with a drawn sword and asked him who was there to save him then. His escape was then miraculous. The Jews of Medina made several attempts on his life but they all failed. Once, arrangements were made to hurl a heavy stone over his head while he was sitting with them with his back to the wall of a house. At another time he was poisoned. But God invariably protected him from harm. Even the Quraish secretly sent men from Mecca to murder him. But he had received an assurance from God that He would always protect him from his enemies. The promise of protection is contained in a verse of the Holy Quran, which runs thus: "O thou Apostle, preach what has been revealed to thee from thy Lord; if thou do it not, thou hast not preached His message; and God will protect thee from men. (v, 71). Herein an assurance was given to the Holy Prophet, may peace and the blessings of God be upon him, that though he was surrounded on all sides by enemies who were thirsty of his blood, yet God would ever Protect his life from harm and that therefore fear of life should not deter him from openly preaching the divine message. And this promise of the Lord which the infidels must have often heard repeated was wonderfully fulfilled. Though, as I have said, leveral attempts were made to take his life, though thousands of men were thirsting for his blood, and though several times his life was: life was in imminent danger, yet God invariably protected him and fulfilment of the divine promise was a proof of his truth and is a sign for those that reflect.—(To be continued.)

(Juli

1909

of M

comi

time.

no ri

coun

The Best

Was

gam

to G

phas

farn

man

of w patio

great

184

and

trea

prev

in G

Isla

and

of m othe

of la

blur

enfo asto

tion

hist

com

obje

ordi

mea

the .

ia a

dans

fort

thus have

sion

Who

Islam and Common Sense.

"Islam, the Religion of Common Sense" is the heading of the Hibbert Jonnal. This "Islam, the Rengion of the Hibbert Jonral. This rate article in the current issue of the Hibbert Jonral. This rate is to this well-known journal comes from the rengion of the Hibbert Jonral. article in the current issue able contribution to this well-known journal comes from the particle able contribution to this well-known journal comes from the particle in the current issue able contribution to this well-known journal comes from the particle in the current issue able contribution to this well-known journal comes from the particle in the current issue able contribution to this well-known journal comes from the particle in the current issue able contribution to this well-known journal comes from the particle in the current issue able contribution to this well-known journal comes from the particle in the current issue able contribution to this well-known journal comes from the particle in the current issue able contribution to this well-known journal comes from the particle in the current issue able contribution to the con able contribution to this work ammadan who conceals his identify of an educated Indian Muhammadan who conceals his identify a support of the land of t of an educated indicated the under the assumed name of Ibn Ishaq. Beyond two or the under the assumed to the writer's want of knowledge as mistakes due to the writer's want of knowledge concernity those particular points, the article is an able exposition of the Muslim religion. But in the interest of the second of the seco those particular points, one disconstant and exposition of the principles of the Muslim religion. But in the introductor principles of the Muslim religion. But in the introductor principles of the Muslim religion. remarks by Mr. Hughes, author of "A Dictionary of Islam", reader is asked to believe that the writer was compelled to conceal his name from fear of assassination at the hands of et. asperated Muhammadan readers of the article. For our one part, we find the article contributed by Ibn Ishaq to be soin. teresting and instructive for both Christians and Muhammadans that we think Mr. Hughes had no need of introducing the above. fantastic explanation to add to its charm.

The writer of the article in question considers the institution and injunctions of Islam to be pre-eminently consistent with conmon sense. The native simplicity of the Muslim's creed, "Ther is no god but God and Muhammad is the Messenger of God, commends itself to every man of common sense. The dair prayer of the Muslims and the call to prayer are unparalleled in their impressiveness in the religious observances of the world Priestcraft which is the bame of civilization has no place in Islan and the writer considers even the Ottoman Caliph as "sa excrescence and an intrusion in Islam. To the average man Islam preaches the pure morality which is within his reach. Is principles of morality are clear and broad and "there is " splitting of hairs over questions of right and wrong." Speaking of polygamy he says-

"The polygamy of Islam is considered immoral by Christian writers, and it always seems to excite the prurient curiosity the Western traveller. No sensible Muslim regards it as a immoral feature in Islam. Nay, more, he is fully convinced that Jesus Christ never forbade it. They twain shall be car flesh' (Mott flesh' (Matt. xix, 5) means precisely the same as They twain and of one soul? of one soul' in the Holy Quran (Sura iv, 1). Its meaning of evident to any sural line of the sural sur evident to any sensible person. But when Martin Duther, of pious memory, and John Milton, the Puritan poet, advocate both polygamy and John Milton, the Puritan poet, advocate both polygamy and divorce, it does not seem necessary that the Muslim should defend his Prophet when he endorsed both the institutions which had a Prophet when he endorsed both the institutions which had a prophet when he endorsed both the later than the prophet when he endorsed both the later than the prophet when he endorsed both the later than the prophet when he endorsed both the later than the prophet when he endorsed both the later than the prophet when he endorsed both the later than the prophet when he endorsed both the later than the prophet when he endorsed both the later than the prophet when he endorsed both the later than the later t institutions, which had the Divine sanction of the Almighting the time of Moses. the time of Moses. The restrictions of Islam put Western crailing zation to shame. zation to shame. Not ten per cent. of the seventy-five million CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

(Juli

Se.

ading of a This value on the parties of the pa

vo or the concerning ition of the stroductory the

ands of er.

or our one
be so in

ammadans the above

institutions
t with conced, "There
of God,"
The daily
nparalleled

the world ce in Ishn oh as "so verage man reach. Its

here is so Speaking

y Christiss puriosity of it as an convinced thall be our y twain are meaning is Luther, of yocate both these both these lmighty in tern civili-

e millions

of Muslims in India are polyganists, and divorce is not nearly as mong the Muslims as it is in America at the present unlimited concubinage (in which the woman has ime. The unlimited concubinage (in which the woman has ime. The unlimitely more immoral than the polygamy of Islam. The dower rights of the Muslim woman are a great protection. The dower rights of the Muslim woman are a great protection. The dower rights of the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet. Sensible Muslims who have was condemned by the Prophet.

Islam is a religion which guides a man not only in his relations to God, but also in his relations to his fellow-beings, and in every phase of the individual's life it takes a paramount place. It furnishes guiding rules from the cradle to the grave. It abolished many of the evils which have been for many centuries, and many which even now are, the bane of Christian society. The emancisation of slaves was declared by the Prophet to be an act of greatest plety and thus an impetus was given to the abolition of lavery. Ordinary traffic in human beings was strictly prohibited, and the captives of war who were some times, enslaved were treated with the greatest indulgence. Suicide, which was as prevalent in Arabia at the appearance of the Holy Prophet as it is in Germany and America at the present time was suppressed by Islam. The taking of intoxicating liquors was strictly forbidden and thus Muhammadan countries have escaped the degeneration of many Christian lands. The writer refers to a large number of other sensible reforms introduced by Islam which have proved of lasting benefit.

But with all this sensibility, the article is not free from blunders. The assertion that "Islam has been propagated and enforced by the power of the sword" is accepted as true. It is asionishing to find an educated Muhammadan accepting a position which shows an entire ignorance of the early Muslim history of the circumstances under which the Holy Prophet was compelled to allow his followers to take the sword, and of the object with which this extreme measure was taken. Even an ordinary reader of the Holy Quran cannot mistake the plain meaning of the holy book. The circumstances under which, and the object with which, the sword was taken up are clearly stated in a verse which forms the basis of the permission to Muhammadans to fight against their opponents. It is contained in the fortists, but the days of the position of the contained in the british verse of the chapter entitled the "Pilgrimage" and runs thus: "Permission (to fight) is given to those against whom arms have been taken up, because they have been subjected to oppresand outrages, and verily God is able to assist them—those have been expelled from their homes wrongfully only because they said 'Our Lord is God.' And if God had churches and churc (Jus because they said out a cloisters and churches and repelled some men by others, cloisters and churches and repelled some men by others, cloisters and churches and repelled some men by others, cloisters and churches and repelled some men by others, cloisters and churches and repelled some men by others, cloisters and churches and repelled some men by others, cloisters and churches and repelled some men by others, cloisters and churches and repelled some men by others, cloisters and churches and repelled some men by others, cloisters and churches and repelled some men by others, cloisters and churches and repelled some men by others, cloisters and churches and repelled some men by others, cloisters and churches and repelled some men by others, cloisters and churches and repelled some men by others. repelled some men by others, repelled some men by others, gogues and mosques wherein the name of God is ever commented surely have been destroyed." This was the comment of gogues and mosques where been destroyed." This was the frated, would surely have been destroyed." This was the frated, which conclined the taking up of arms by the Muke rated, would surely have taking up of arms by the Mulante verse which sanctioned the taking up of arms by the Mulante verse which sanctioned the Muslim doctrine of Jehad was the first verse which sanctioned the Muslim doctrine of Jehad Iting dans, and the quasis of the under which the permission speaks of the circumstances under which the permission as speaks of the Muslims had taken under the components of the circumstances under the components of the circumstances under the circumstances und speaks of the circumstation Muslims had taken up arms again given: the opponents of the Muslims had taken up arms again given: the opponents of them extirpating them with the story them and were bent upon extirpating them with the story And the object which the Muslims were enjoined to keep being them in fighting was that religious liberty should be established in the land and that no one should be molested or persecuted to his religious beliefs. Almighty God permitted the Muslimit "repel" their opponents so that cloisters, churches, synagon and mosques might be saved from destruction, and the follows: of different religions might be free to worship God in their on way. A later injunction speaks of the Muslim wars in the are strain "And fight for the cause of God against those who fight against you: but commit not the injustice of attacking first... And do battie against them until there be no persecution at religion may be professed only for the sake of Gcd (ii, 186,184 Such ignorance of the Holy Quran as is betrayed by the write of the article in question cannot be excused in an educated Muhammadan who sits down to expound the principles of the Muslim faith.

A Query.

To

THE EDITOR.

Review of Religions.

DEAR SIR,

I shall be obliged if you or any of your readers will kind enlighten me as to the heights of Israelites from the timed Prophet Jacob to the Arabian Prophet Muhammad (may Pass and the blessings of God be upon him.)

Yours faithfully, M. KADAR GANNY, M.S.,

President,

The Madras Muslim Association, Rangoon

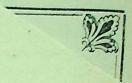
established resecuted for Muslims to synagogua ne followers their om

n the same who fight g first.... ecution and

the write n educated ples of the

will kindy the time d (may Peace

M.S.,
ident,
ociaion,
Rangoon



ISM

RULES THE WORLD because the repelled . require a sound knowledge of Human nature gogu r You

help you in your profession. It is personal magnetic that crowns every one with success. Do you wish. possess this power? Write immediately to:

THE LATENT LIGHT CULTURE, Tinnevelly Bridge, S. India

THE REVIEW OF RELIGIONS.



THE REVIEW OF RELIGIONS is published on the of each month and undertakes to refute all objections again Islam. It deals with important religious questions and offers fair and impartial review of the prominent religions of world. It is issued in English as well as Urdu.

Rates of Subscriptions.

Annual Subscription for India ... Rs. 4 (Urdu, Rs.2)

, other countries, 6s. Single Copy ... 6 annas or 6

Specimen Copy, 4 annas (Urdu, 2 annas.)

All communications should be addressed to

THE MANAGER,

"Review of Religions,"

. Qadian, District Gurdaspur, India

T

TE

Printed at the Artistic Printing Works, Lahore, by M. Baker & Sons, and Published by the Sadr Anjumer. Ahmadiyya, Qadian.

Registered No. L. 303

Vol. VIII.

No. 7.

THE REVIEW OF RELIGIONS JULY 1909.

CONTENTS.

Pages.

THE SPREAD OF ISLAM, VI

278

THE PROMISED MESSIAH AND THE PERSIAN REVOLUTION

... 311

QADIAN.

DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription, Rs. 4.—Single Copy, As. 6



ORLD,

magnetic

S. India

S.

on the 2017

and offers

Frdu, Rs. 2

annas or to)

ons,"

M. Bakser

M. Baksel gr.iRegistered No. L. 303



Vol. VIII.

No. 7.

THE REVIEW OF RELIGIONS

JULY 1909.

CONTENTS.

Pages.

THE SPREAD OF ISLAM, VI ...

... 278

THE PROMISED MESSIAH AND THE PERSIAN REVOLUTION ...

... 311

QADIAN,

DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription, Rs. 4.—Single Copy, As. 6

THE REVIEW OF RELIGIONS.

VOL. VIII.)

JULY, 1909.

(No. 7.

بسم الله الرحمن الرحيم نحمد ، و نصلى على رسوله الكريم

The Spread of Islam, Vi.

Wars of the Holy Prophet.

I have already quoted the words of an Arabic tribe with which they accosted Abu Sufian at Ham-RENEWED HOSTILITY ra-ul-Asd, when the latter was returning AND TREACHERY OF THE from the field of Ohud. "You have ARAB TRIBES. neither killed Muhammad, nor brought their virgins as captives; you have done an evil thing; go back." These words reveal the feelings of intense hatred which the Arab tribes entertained ageinst the Muslims of Medina. So bitter was their hatred of Islam, that nothing short of the murder of the Holy Prophet. may peace and the blessings of God be upon him, or the carrying away of the Muslim maidens could satisfy them. tribe lived at the distance of only eight miles from Medina. With such tribes in their immediate neighbourhood, the Muhammadans would have found their lives even more intolerable than at Mecca, had they not met the sword of the enemy with the sword. But this hostility was not confined to the neighbouring tribes. We shall soon see that during the interval which passed between the battle of Ohud and the siege of Medina by the allied forces of Arabia, the Muslims had repeatedly to set out of Medina to disperse the gatherings of distant

Ba

pro

311

to

ha

H te

th

th

70

pi

K

tribes, travelling as far as the confines of Syria in the Nont the vicinity of Mecca in the south and the tribes of Paul della of Ohnd and Bani Ghatafan in the east. The battle of Ohud was a sign to the Arab tribes to renew their hostilities against the Muslim and tribes began to gather in different parts of the peninsula to commit forays on Medina. "The first two months after the battle," says Muir, "were passed in tranquility; but with the opening of the fourth year of the Hejira, rumours reaches Muhammad from various quarters of gatherings being organise against him, and he hastened to take the initiative." Learning that Tulaiha and Salma, chiefs of Bani Asad, a powerful with inhabiting an extensive territory in the central desert, but collected their tribesmen to make a raid on Medina, the Holy Prophet, may peace and the blessings of God be upon him, despatched a force under Abu Salma, who succeeded in effect tually dispersing the Bani Asad for the time being. They, however, reserved their hostility for a future occasion.

Only four or five days after he had despatched Abu Salms to disperse the Bani Asad, news reached him that Khalid him Sufian, a chief of the Bani Huzail, had assembled a large gathering between Tayif and Mecca, with the object of following up the late victory at Ohud. This gathering was broken up by the murder of their leader by Abdullah bin Unais, a follower of the Holy Prophet, may peace and the blessings of God be upon him. The quick succession in which these gatherings of hostile tribs followed each other may enable the reader to judge how trying the position of the Muslims was at Medina. Still the Muslims appear guilty in the eyes of the majority of the Christian critical appears they raised their arms to protect themselves from the savage enemies that surrounded them on all sides.

The Arab tribes did not hesitate even at resorting to the chery of the basest type.

In the month following that in which the gatherings of the

the North
Bani Assa
was a signal

o Muslims
eninsula to
as after the
ut with tha

Learning werful trite desert, had a, the Holy upon him.

d in effecing. They,

irs reached

g organized

A bu Salma Khalid bin arge gather wing up the n up by the ower of the upon him. ostile tribes

the Muslims stian critics wes from the

how trying

ing to tree

ings of th

Bani Asad and the Bani Huzail were broken up, thanks to the Bani Asaa and Duslims, a deputation was sent by two tribes, promptness of the Muslims, a deputation was sent by two tribes, promptness of Azl, to wait upon the Holy Prophet, may peace named Cara and the blessings of God be upon him, and to request him to and the vice some missionaries to instruct them in Islam and to recite to them the Holy Quran pretending that many of them to recite to the land. Nothing could be more welcome to him. had emorated with their request and immediately deputed He glady deputed to some accounts, six) men for the instruction of the two tribes. When the party had gone as far as Raji in the territory of the Bani Huzail, the tribesmen that had decoyed the Muhammadan missionaries treacherously surrounded and overpowered them with the aid of the Bani Huzail. The whole party was massacred, only two (Khobaib and Zaid) were spared, and these were sold as slaves at Mecca. There they were most barbarously put to death in presence of a large crowd. They were offered liberty at the price of recantation but they refused. Khobaib, before being put to death, asked permission to say a short prayer, which being finished, he said, 'I would have said a longer prayer, but feared you would attribute it to a desire to delay my death.' The day before he was put to death, he asked to be provided with a razor to shave himself with. A child brought the razor. The mother of the child finding her boy with the prisoner who had a razor in his hand was exceedingly alarmed, but Khobaib said, "Fear not; I would never kill your son, for treachery is not allowable in our religion." When he was bound to the stake, his executors said, " Now abjure Islam, and we will let thee go." "Not so," he replied, "I would not abjure Islam, if it were to get me the whole world in return." "Wouldst thou not," said Abu Sufian, "that Muhammad were in thy place and thou sitting in security at home?" "I would not," replied he, "that I should have deliverance, and Muhummad suffer the pain even of a thorn." Zaid met with his death with similar courage. They embraced each other when they

od Re

Th

sti

cu

fo

be

te

Se

th

81

t

came to the place of execution. Abu Sufian is reported to have said, "I never saw any body loved more fervently that Muhammad is loved by his companions." The way in which Muhammad is loved this party of Muslim teachers was put to death will enable to reader to form some idea of the bitterness of the Arab hostility to Islam, and still the Muslims are blamed for fighting in the defence against such treacherous and wicked enemics who would have massacred the Muhammadans to a man, if the latter by not fought in self-defence. The words of Abu Sufian quoted above reveal the bitter hatred which the Quraish still entertained against the Holy Prophet, may peace and the blessings of God be upon him. The offer of liberty at the price of recautation clearly shows that the unbelieving Quraish fought the Muslims from the same motives from which they used to persecute then, at Mecca. They fought the Muslims for no other reason than that they had forsaken the idols and embraced Islam, and it was to exterminate Islam that they waged a bloody war against the faithful.

The same month witnessed another and greater catastrophe, Abu Bera, an aged chief of the Bani Aamir, came to the Holy Prophet, may peace and the blessings of God be upon him, with a present and asked him to explain to him his doctrines. This done, he said, 'This is a good faith; If thou wilt send a company of thy followers to my people, the Bani Aamir, I hope that they will accept thy call.' But the Holy Prophet, may peace and the blessings of God be upon him, said he feared for the safety of his followers among the treacherous tribes of Najd, some of whom were the allies and friends of the Quraish. The aged chief assured him that he would himself be responsible to their safety and asked him to address a letter to Aamir in Tufail, another chief of the tribe. Trusting to his word, the Holy Prophet, may peace and the blessings of God be upon him, deputed seventy of his chosen followers with a letter to Aamir, deputed seventy of his chosen followers with a letter to Aamir,

(July reported vently that ay in which enable the ab hostility ng in their who would latter bed ifian quoted entertained ings of God recantation ne Muslims ecute them eason than , and it was against the

catastrophe, o the Holy him, with rines. This send a com. I hope that may peace ared for the es of Najd, raish. The ponsible for Aamir iba is word, the upon him,

to Asmir.

Reaching a fountain, called Bir Mauna, they halted and des-1909.) Reaching and des-patched one of their number with the letter to Aamir bin Naufal. This chief, without looking at the contents of the letter, caused This chief, the nessenger to be put to death with a spear, and joined by a large body of the Bani Sulaim, fell upon the party which was large body which was still waiting for the return of their companion. They were all cut to pieces; only two survived the tragedy, one who was left for dead among the slain, and another Amr bin Umayya, who happened to be absent with the camels at the time of the slaughter. Can a human being commit a more inhuman deed than this? Seventy innocent men were slaughtered for no other fault than that they believed in one God and had abandoned the worship of the gods of the Ka'aba. They had done Ammir no wrong. They had come to him as messengers, and had come at the invitation and solemn pledge of a chief of the tribe. Such were the inhuman savages with whom the Muslims had to deal and such was their thirst for the blood of the Muslims. When at the bidding of Aamir, a follower of his drove a spear into the back of the helpless messenger, while the latter stood before the chief waiting for a reply, the chief exclaimed, "Thou hast sped well by the God of Ka'aba." Thus, in the eyes of the bloody idolaters of the Arabian desert, the massacre of the innocent Muslims was a service to the idols of the Meccan temple. Every Muslim that was killed was a human sacrifice, nar medha, or as a Hindu would call it, which they offered to their deities. It was easier for the Muslims to live among the ferocious beasts of the forest than among such inhuman and blood-thirsty savages of the desert. And if the Muslim had not pulled his bow and drawn his sword to protect himself from their attacks, he would have fallen a prey to their insatiable ferocity. Amr ibn Umayya, on his way home from the disaster, met two Arabs, belonging to the Bani Aamir, whom he slew as a reprisal for the slaughter at Bir Mauna. But these men were returning from Medina, having just entered into terms with the Holy Prophet, may peace and the blessings of God

Mai

froi

pri

to

the

the the

ce8

Isl

not

the

the

hi

M

in Ce

th

to

M

te

be upon him. When, therefore, the survivor of the fearly slaughter related to the Holy Prophet, may peace and the blessings of God be upon him, what he had done in the way he, instead of being praised, was rebuked by the Holy Prophet who sent to the tribe full blood-money for both the murders men, together with the property taken from them. Contrast the treachery and inhumanity of the Arab tribes with the property rightness of the Holy Prophet, may peace and the blessings of God be upon him.

The shock which the news of this disaster, following immediately on the slaughter of his followers at Raji, gave to the Holy Prophet, may peace and the blessings of God be upon him, may be better imagined than described. The seventy martys of Bir Mauna and the ten victims of the tragedy of Raji were among his select followers, whom he chose to act as missionaria and to instruct Arab tribes in the doctrines of Islam and show them by their example what Islam meant.

These disasters were soon followed by another gathering of the tribes for a raid on Medina. Learning that certain tribes of the Bani Ghatafan, the old enemies of Islam, who, according to Muir, were incited by the Quraish with whom they were it immediate alliance, had assembled at Dzat-al-Rica, the Holy Prophet (may peace and the blessings of God be upon him), at the head of a large following, hastened to disperse the gathering The reader may wonder at the frequency with which the hostile tribes threatened to attack Medina, but such was the fact, as 1 reference to any work on the history of the times will short. Those who have no access to original Arabic works may turn to the Life of Mahomet by William Muir for the verification of these facts. It is apparent that if the Muslims had turned the other cheek, their women and children would have been carried and in captivity and sold as slaves and the Muslims themselves put to the sword as their parties actually were at Raji and Bir

the feated to and the wall by Prophet

murdered
Contrast
with the up
blessings d

ng immedito the Holy him, may martyrs of of Raji were missionaries and show

gathering of in tribes of according to bey were in the Holy on him), at a gathering the hostile fact, as a will show turn to the ion of these d the other

arried away

mselves put

ji and Bir

Mauns. The utmost leniency that the Muslims could expect Mauna. their enemies was that they might buy their lives at the from their and the Music price of recantation. There is no doubt that the enemy was bent price of Islam and the Muslims, and if these were to be rescued from destruction, it was necessary that the arm of the enemy should have received a check. If the course taken by the Muslims was a wrong one, let the Christian critics point out the right course which they could follow under the circumstan. ces Is it not true that the infidels spared no pains to exterminate Islam when it was yet confined within Mecca? Is it not true that they pursued the Muslim fugitives as far as the Red Sea, when they fled the city to seek refuge in a foreign land? Is it not true that they sent envoys to Negus, the Christian king of Abyssinia, with rich presents, asking him to hand over to them the Muslims that had sought refuge in his land? Is it not true that they shut up all the Muslims with their partisans in a defile, known as the Sheb of Abu Talib, where they remained for three weary years, suffering indescribable privations, which at last melted the hearts of certain citizens, who boldly came to their rescue? Is it not true that the persecution of the Quraish reduced the noble Prophet to a state of outlawry and compelled him to appeal to the neighbouring people for protection? Is it not true that when the Medinites made a noble response to his call and invited him to take refuge among them, the Quraish were exasperated and pursued the Medinite caravan for no other reason than that there were among them the men who had been presumptuous enough to offer him an asylum? Is it not true that the Holy Prophet, may peace and the blessings of God be upon him, did not quit Mecca until he had taken from the Medinite converts thesolemn pledge that they would protect him and other refugees as they protected their own women and children, thus showing that he was certain of being pursued by the Meccans even at Medina? Is it not true that the Meccans did their utmost to

deter

war

the !

Dzat

Holy

the 1

the 1

in th

keep he si

Aslee

oppo

wa9

at h

and

and

body

pray seei

by 1

arro

Qur

leav

Prop

robb

upor

and

strai

prevent the emigration of the Muslims, throwing in prison the on whom they could lay their hands and even forcing tones recant? Is it not true that when almost all the companion had emigrated from Mecca, the infed to the Holy Prophet had emigrated from Mecca, the infidel Quite resolved to plunge simultaneously as many swords into his but as there were tribes in the city? Is it not true that when the Holy Prophet, may peace and the blessings of God be upon bin escaped from his house unobserved, horsemen scoured all reads in his search and a price was set on his head? Is it to true that they continued to oppress the faithful that could w effect their escape from Mecca? Is it not true that the Mecca caravans incited their allies and other tribes on their trade-roule against Muslim refugees? Is it not true that when the infide army prepared to set out of Mecca under the leadership of Abi Jehl, every man capable of fighting was called upon to jointe army so that the Muslims might be crushed once for all? his not true that the Arab tribes began to gather in large number on all sides to commit raids on Medina? Is it not true the whenever Muslims fell into the hands of the infidels, they were either mercilessly butchered or forced to recant? Is there any doubt that the enemies had been determined from beginning exterminate Islam and, that their exertions only redcubled mile the growing success of the Muslim faith? Is it not then equally true that the only course left open to the Muslims was to defend themselves as best as they could? Was it not necessary that they should have kept themselves informed of the movements their enemies so as to be prepared to meet their attacks? And when they learned that tribes were gathering to invade Median was it not necessary that they should have taken up armin repel their unprovoked attacks? Will not the Christians admit that it was their vigilance and their promptness which said the Muslims from their numerous enemies? Their prombregation sion of the enemy served a double purpose; it not only generally prevented the clans concerned from further mischief, but it as rison these ng some to hapanions del Quantito o his body when the

when the upon him red all the tould not be Meccal rade-routed the infidel him for join the all? Is if the number the true the they were they were they were they were they were so they were the wear they were they were they were they were they were they wea

then equally s to defend cessary that ovements if

cubled with

ovementa acks? Add ade Medins up arms is

tians admit which sared promt repul-

ly generally but it also deterred other tribes from following the example of their neighbours. It was thus the enemy that dragged the Muslims into bours, and the man must be exceptionally blind who fails to see war and the mecessity which forced the Muslims to take up arms.

An incident is related in connection with the expedition of the Dzat-al-Rica which shows what kind of men the companions of Distributions of to keep watch at the mouth of the defile where the Muslim force had stayed for the night. One was to keep watch in the first half and the other in the second half of the night. The man whose turn it was to keep watch thought it best to occupy his time in devotion. So he stood up before his Lord in prayer, while his companion lay sleep by him. An enemy, who was hovering about seeking an opportunity to kill a Muslim, saw him, and concluding that he was a follower of the Prophet acting the sentinel, shot an arrow at him which stuck in his body. He only pulled out the arrow and went on with his prayer. The enemy shot a second, a third and a fourth arrow in succession, every one of which stuck in his body, but he only went on pulling them out until he finished his prayer. Then he awakened his companion, and the enemy, seeing that there were two men, fled away. Being questioned by his companion why he had not awakened him when the first arrow was shot, he said he was reciting a Sura of the Holy Quran which had so enraptured him that he did not wish to leave it unfinished. Such were the companions of the Holy Prophet, whom the Christian critic cruelly misrepresents as tobbers, thirsty for the blood of their fellow-beings.

The Holy Prophet (may peace and the blessings of God be upon him) and his followers were so troubled both by the Quraish and other powerful tribes who allowed them no respite and who were constantly making preparations to attack Medina, being determined to crush the Muslims, that he was at last constrained to send up his prayer to God, asking Him to visit the

(July

190

and ard

dir

Me

bal

tra

th

of of

pe

m

to

he

ce

of

cl

K

people with a severe famine so that the affliction might present people with a severe remies from continually barassing the Muslim

It will be remembered that Abu Sufian, before departure from the battle-field of Ohud, had given the threat to the Missing that he would meet them at Badr next winter. He had also sent a message from the way through some idolaters that be would return next year to exterminate the Holy Prophet and his followers (may peace and the blessings of God be upon him The next winter came round, but it was a year of drough Abu Sufian could not make preparations sufficient to fulfil the threat of extermination. He, therefore, wished to defer the expedition to a more plentiful time. Nuaim, who belonged to a neutral tribe, was consequently engaged to go to Medina and there terrify the Muslims with highly coloured accounts of the preparations at Mecca, with a view to deter the Muslims from setting out. The Holy Quran refers to this, saying, "Certain men said unto them, 'Verily the people have gathered then selves against you, therefore be afraid of them.' But it increased their faith, and they said, 'God sufficeth for us, He is the best Patron' Verily the devil would cause you to fee his friends, but fear Me if ye be believers." (iii, 172, 174). The Holy Prophet (may peace and the blessings of God be upon him) started from Mecca with 1,500 men, a force more than double the number he had commanded at Ohud, and maintained a standing camp at Badr, waiting for the arrival of the Qurishite army. Abu Sufian had left Mecca with 2,000 foot and in horse, but fearing to encounter the Muslim force with the number, he retraced his steps after one or two days' journey, a the pretence that the year being one of scarcity was not fare able to an expedition. The Holy Prophet, may peace and the blessings of God be upon him, came back to Medina after eight days' stay at Badr.

In the following summer, the Holy Prophet, may park

(July

t prevent

Musling

departure

enile'iM oi

had also

s that he

ophet and

and the blessings of God be upon him, had to take a long and and the arduous journey in a new direction. This was a journey in the direction of Dumat-ul-Jandal, a place 16 days' journey from direction days' journey from Damascus. Here marauding Medina and to plunder the travellers, thus intercepting Medinite trade with Syria, and projected a raid on Medina. Receiving this intelligence, the Holy Prophet, may peace and the blessings of God be upon him, set out from Medina in the hottest season of the year with 1,000 followers. The marauding bands dispersed at the approach of the Muslims. The Holy Prophet, may peace and the blessings of God be upon him, came back to Medina after an absence of nearly a month. On his way back, he entered into a treaty with Oyaina, chief of the Fezara, conceding to him the right to graze on certain lands in the vicinity of Medina, where, notwithstanding the famine, forage was procurable.

A few months after his return from the long and fatiguing journey to Dumat-ul-Jandal in the north, he had to undertake another long journey to the south in the direction of Mecca. This expedition was against the Bani Mustaliq, a branch of the Khozaa in the neighbourhood of Mecca. They had been hitherto friendly to the Muslims, but their chief, Al-Hars by name, turned them away from the Muslims. He went about not only among his own tribesmen but also among other tribes and succeeded in raising a large force for an attack on Medina. As soon as the Holy Prophet, may peace and the blessings of God be upon him, was informed of their projected attack, he at once resolved to anticipate their design. He marched out with his followers, and after eight days' travelling, encamped at the wells of Moraisi. His sudden appearance struck terror into the followers of Al-Hars and caused his allies to fall away. Still the first arrow was shot by the Bani Mustaliq, and then ensued a fight in which the tribesmen were routed. Having thus dispersed this

upon him f drought fulfil the defer the onged to a Medina and inte of the slims from g, "Certain ered them. it increased is the best you to few

174). The

od be upon

e more than

maintained

the Qurai-

foot and 50

e with this

journey, 01 not favour

ace and the

after eight

, may part

of the

Jews.

Hauz

Rani

and

to at

exter tribe

hless

of th

mad

tribe

sio h

of A

of th

Mus

pre

Hol

ben

to t

tion

vio

Goo

Lo

tur

an

for

by

as to

pa

gathering, which might have done immense harm, but for timely appearance of the Muslims, the Holy Prophet, may pearand the blessings of God be upon him, came back to Medina

In this expedition for the first time, some of the disaffected citizens with Abdullah bin Ubay at their head, joined the Muslim standard, out of a desire to maintain a friendly appearance. This led to a quarrel, at which Abdullah bin Utay exclaimed "This ye have brought upon yourselves, by inviting these strangers to come amongst us. Wait till we return to Medina, then the mightier shall surely expel the meaner. His son was a true follower of the Holy Prophet, may pear and the blessings of God be upon him. He was rebuking the father for his having called the Holy Prophet and the refuges the meaner, when the Holy Prophet, may peace and the blessings of God be upon him, happening to pass by, said Leave him alone. For, by my life, so long as he remaineth with us, we shall make our companionship pleasant to him."

While the Holy Prophet, may peace and the blessings of God be upon him, was engaged in THE SIEGE OF MEDINA. dispersing the gatherings of marauding hordes in the north, in the east, and in the south, his enemis were making huge preparations to deal a crushing blow to later and to exterminate the Muslims. It had become the would the Quraish, says Muir, to arm themselves against Medina every winter, but the preparations which they now made exceeded those of any previous year. (Life of Mahomet, page 296), Ale Sufian, on his way home from the battle of Ohud, had sent threat to the Holy Prophet, may peace and the blessing of God be upon him, that he would return to extirpate him and his followers next year. That year he failed to fulfil his thresh but the year following was spent in making formidable prepare tions for the extermination of the faithful. The Jews, who were not less anxious than the Quraish to bring about the destruction It for the may peace Medina.

disaffected
coined the
ly appear
bin Utay
y inviting
te return to
meaner."
may pear

he refuges to the bless 'Leave him

of marandhis enemies to
ow to Islam
hhe wont of
edina every
de exceeded
296). Abu
had sents
blessings of
co him and

his threat,

le prepara-

s, who were

destruction

of the Muslims, made common cause with them and did not of the Musical and did not spare themselves in rendering them aid. A number of influencial spare themselves in Hagin. Huvai him Alberta Transported in Facial Huvai him Huvai him Alberta Transported in Facial Huvai him Alberta Transported in Facia ipare them. Salam bin Haqiq, Huyai bin Akhtab, Kanana bin Rabi, Jews, viz., Salam bin Abu Amar, and many oth Jews, viz., Danier, Abu Amar and many other members of the Hauza bin Qais, Abu Wail went from The Manual Rabi, Hauza Din the Bani Wail went from Khaibar to Mecca, Ban Name to Mecca, and assuring the Quraish of their assistance, called upon them and assumed upon them to attack Medina with overpowering numbers and once for all to attend the Muslims. From Mecca, they went to the Beduin exterminates to rouse them against the Holy Prophet, may peace and the blessings of God be upon him. The result of the united labours of the Quraish and the Jews was that many tribes of the desert made a willing response to their call. Among these were several tribes of the great Ghatafan family that had already done much 30 harass the Muslims. The Quraish were under the command of Abu Sufian, and the Beduin tribes under that of Oyaina, chief of the Fezara. The whole force consisted of 10,000 men. The Muslims were informed of the approaching storm by a friendly message from the Khozaa, but there was hardly any time to prepare. Referring to this invasion by the hosts of Arabia, the Holy Quran says, "They came upon you from above and from beneath, and the sight became confused; and hearts reached to the throat; and the people imagined of God strange imaginations; for there were the faithful tried and made to tremble violently "(xxxiii). The Holy Prophet, whose sole trust was in God, offered up an earnest prayer which runs as follows: "O Lord, Revealer of the Book, Thou that art swift in taking account, turn to flight the confederate hosts! Turn them to flight, O Lord, and make them to quake.' This prayer he continued to offer for many days. He consulted his companions and was advised by Salman, the Persian, to entrench the city—a warlike tactic as yet unknown to the Arabs. Accordingly, he ordered a trench to be dug which was to serve as a barrier between the invading hosts and the Muslims. The Holy Prophet, personally took Part in the digging of the ditch, and carried basket-loads of

1909.)

7

herin

city a

018 d on M

by their

now

of th

Bani

. refu

ener

the

and

sole

he

W

be

asc

mo A

CO

th

th

de

th

su

fr

tr

8

the excavated earth. He also frequently recited the following verses, covered as he was, like the rest, with earth and dust.

O Lord, without Thee, we had not been guided!

We should neither have given alms, nor yet have prayed.

Send down upon us tranquility, and in battle stable our steps!

For they have risen up against us and sought to part us but we refused!—Ye, we refused.

I have quoted the verses as translated by Muir, to show the the Holy Prophet, may peace and the blessings of God be the him, regarded himself as the oppressed and the enemy as the aggressor. The fourth line clearly shows that it was the entry that had risen against the Muslims and that their objects rising against the Muslims was to turn them away from the The words which Muir translates as have rise u against us' are بغوا عليفا which more correctly mean, 'hom acted tyrannically against us, or have oppressed us! Lu Poole's Arabic-English Lexicon explains the word is meaning 'Acting wrongfully, injuriously or tyrannically the to overpower or oppress. The word which Muir translates pervert is explained by the said Lexicon to mean 'causing onth fall into trial, affliction, distress or hardship? Thus the wordsof the Holy Prophet, may peace and the blessings of God be upon him, clearly prove that it was the enemy that had acted tyrame cally towards the Muslims and had oppressed them and the they had caused them to fall into trial, affliction, distress and hardship, with the object of turning them from their faith. not these words a conclusive testimony of the fact that Muslims were the oppressed and their enemy the oppressor, should not the Christians and other cavillers in the face of sulling the sulling the face of sulling the face of sulling the sulling the sulling t clear testimonies blush for their allegations that the husing raised the sword to oppress the Arabs and to drive them is Islam at the point of sword?

be followers and dust:

nave prayed

t to permete to show the od be up nemy as the same

heir objection y from the ave risen u mean, 'hou sed us.' Lau ord is inically, ols, or translates a ausing one best the words of

And be upon acted tyramiem and this distress and ir faith. An

fact that the oppressor, and of face of such the Muslims

ve them into

To revert to the story of the siege, the Muslim force numbering 3,000 men came out into the open space between the oity and the trench which was completed after six days' continuoity and the trench which was completed after six days' continuoity and the trench which was completed after six days' continuoity and the trench which was completed after six days' continuoity and the trench which was completed after six days' continuoity and the trench which was completed after six days' continuoity and the trench which was completed after six days' continuoity and the trench which was completed after six days' continuoity and the trench which was completed after six days' continution digging. The Quraish with their Beduin hordes advanced on Medina like 'a Surging Sea' but were brought to a stand on the ditch. Unable to come to close quarters, they set up by the ditch. Unable to come to close quarters, they set up their tents on the plain beyond the moat.

The enemy now began to negotiate with the Bani Quraiza, now the only Jewish tribe in Medina. Huyai bin Akhtab, one of the Jews from Khaibar, went to Kaab bin Asad, chief of the Bani Quraiza. The chief, fearing to break compact with the Musims, who, he said, strictly adhered to their treaties, at first lefused to give him admittance, but when he was told that the enemy lay all about Medina 'like a surging sea' ready to engulf the Prophet (may peace and the blessings of God be upon him) and his followers, and that the invading hosts had taken the solemn vow not to return until the Muslims were exterminated, he gave way and solemnly promised his assistance to the Quraish. When the Holy Prophet, may peace and the blessings of God be upon him, heard of their defection, he sent messengers to ascertain the truth. They found the Bani Quraiza in a sullen mood. "Who is Muhammad," they said, "and who is the Apostle of God that we should obey him. There is no bond or compact between us and him." The messengers came back with the report that the temper of the Jews was even worse than they had feared. Great was the alarm at the news of the defection. The Jews had still powerful partisans in the city and the defences were weakest on their side. To guard against surprise or treachery, the Holy Prophet was compelled to detach from his force, which was already barely sufficient to man the trench, two parties to patrol the streets night and day in the quarter most exposed. So weak and helpless did the Muslims appear that many went to the Holy Prophet asking leave to go, saying, 'Our houses are without protection.' The disaffected and

co

00

di pr

to

in

me

for

M

M

di

811

m

un

01

le

m

fro

WE

E

011

of

di pr

W

an

an

of

the hypocrites began to ask, 'Where were now the property assistance?' the property assistance? hopes, and where his promises of heavenly assistance? The these remarks, saying, "And where his Quran refers to these remarks, saying, "And when the beart is a disease affected said, and they in whose heart is a disease said, the and His Prophet have promised only a delusion.' And when them said. 'O men of Yathrah and His Trophed a party amongst them said, 'O men of Yathrab, there is a party among the security for you, wherefore retire'.' But though helplest condition of the Muslims apparently was, and though those to whose heart was a disease' saw certain ruin awaiting Muslims, such was the faith of the true believers, that, b stead of losing their heart, they, seeing the confederate said, 'This is what God and His apostle promised up and God and His apostle have spoken the truth,' and the sight of the allied forces 'only increased their faith and sol mission.' These faithful Muslims acquitted themselves here cally under the most trying circumstances. They patrolled the streets night and day to guard against surprise and treacher. They guarded the tent of the Holy Prophet, may peace and the blessings of God be upon him. They vigilantly protected the ditch and manfully repulsed every attempt of the invading hosts to cross it. And so strong was their faith in God in though they found themselves hemmed in, apparently with 10 prospect of the siege being raised, and though they were in our stant alarm lest the enemy force his way across the ditch or the be attacked by the Jews or the Disaffected from the rear, Jet their hearts never sank.

Their vigilance kept the Quraish and their numerous alias at bay. A body of horsemen once succeeded in clearing the trench and vauntingly appeared before the Muslim line. And one of the bravest men of the Quraish, challenged the Muslims to single combat. Ali responded to the challenge. They close and for a while were hidden in a cloud of dust. But it was not long before the cry of Allah-o-Akbar from the lips of Alian nounced that he had vanquished his adversary. Hereupon And nounced that he had vanquished his adversary.

(10)

en the Dis

h those h

companions, struck with terror, re-crossed the trench and escaped. One of their number, however, while attempting to cross the e Prophet 'The Ha ditch fell and was despatched by Zubair. The Quraish offered price for his body, but the Holy Prophet handed it over said, Gul price to them without receiving anything for it. In the night follow-And when ing, great preparations were made by the enemy to storm the there is to most, and in the morning, the Muslims found the whole allied helpless the forces drawn out against them. The following description by Muir of the scene that followed shows how heroically the vaiting the Muslims frustrated the manoeuvres of the allied hosts :- "Now s, that is they would threaten a general assault; now breaking up into onfederates. divisions, they would attack various posts in rapid and distracting mised us. succession; and at last, watching their opportunity, they would ,' and the mass their troops together on the least protected point, and, th and sub under cover of galling archery, attempt to force the trench. selves heroi Once and again, a gallant dash was made at the city by such trolled the leaders of renown as Khalid and Amru, and the tent of Muhamid treacher. mad himself was at one moment in peril; but the brave Muslim y peace and front, and showers of arrows drove the assailants back. This 7 protected continued throughout the day; and, as the army of Muhammad e invading was but just sufficient to guard the line, there could be no relief. in God that Even at night Khalid's troop kept up the alarm, and rendered ly with no outposts at frequent intervals necessary. But the endeavours ere in conof the enemy were all without effect. The trench was never itch or they crossed in force." So heavy and incessant was the duty at the e rear, jet ditch that day that the Muslims were not able to say their prayers that day, and the five daily prayers were said together erous allies when the enemy retired at nightfall. The Muslims were harassed clearing the and exhausted with ceaseless watch and duty both during day line. Am, and night for many days running, and only the devoted followers he Muslims of the Holy Prophet, may peace and the blessings of God be They closed upon him, could stand such a stress.

At last, God who has control over everything sent His

of Ali an upon Ant's

it it was not

heavenly assistance in the form of a hurricane. So severe was the storm that tents were torn up, fires were extinguished and every equipage was overthrown. There was fearful confusion in the enemy's camp. Abu Sufian, the commander of the forces was among the first to fly. So great was the confusion that Abu Susian leaped upon his camel while its legs were yet tied The Quraish took the road to Mecca, while the Beduin horder fled to their desert homes. Referring to this victory, the Holy Quran says, "O ye that believe! call to mind the favour of God unto you, when hosts came against you, and we sent upon then a tempest and hosts which ye saw not; and God beholdet that which ye do; —when they came at you from above you and from beneath, and when the sight was confused, and the hearts reached to the throat, and ye imagined of God strange imaginations. There were the Faithful tried and made to tremble violently." Then after a reference to the fear which the sight of the hosts and defection of the Jews inspired in the hypocrites and the weak, it adds, "And God drove but the heathen in their rage. They obtained no advantage. And God sufficed for the Believers in battle. He is strong and mighty." The prayer which the Holy Prophet, may pease and the blessings of God be upon him, had been offering for several days was heard and God struck terror into the hears of the confederate hosts who fled to their homes in discombine and confusion. The Muslims lost only 5 men. Sad ibn Musl, chief of the Bani Aus, was severely wounded in the shoulder by an arrow and he died soon after. His dying words were "Peace be on thee, O Apostle of God!—Verily I testify the thou art the Prophet of the Lord." These words he whisperd in faltering accents when the Holy Prophet, may peace st the blessings of God be upon him, sat with the expiring discipled head on his knee, and prayed: "O Lord, verily Sad has laboured in The service of in Thy service. He hath believed in Thy Prophet, and fulfilled his fulfilled his covenant, Wherefore Thou, O Lord, received 1909.)

July

was the

hed and onfusion

e forces

sion that

yet tied.

n hordes

he Holy

ur of God

on them

beholdeth

bove you,

d, and the

d strange made to

fear which

spired into

drove back

tage. And

strong and

may peace

ffering for

the hearts

discomfiture

spirit with the best reception wherewith Thou receivest a departing soul."

The preparations which the Quraish made every year to attack the Muslims leave no doubt as to the fact that their attack in attacking the faithful was the same with which they persecuted them at Mecca, viz., the extirpation of Islam, with this difference that at Mecca they sought to gain their object by subjecting the Muslims to torments and thus forcing them to recant, while at Medina they endeavoured to achieve their end by destroying the professors of the faith. The fact is that the means they adopted to compass their object grew in rigour as Islam gained in strength. The last step they had taken at Mecca to put an end to the faith they hated was an attempt on the life of the Holy Prophet, may peace and the blessings of God be upon him -a step which conclusively proves their determination to extirpate Islam. But when even this step failed and the Holy Prophet, may peace and the blessings of God be upon him, and his followers found an asylum at Medina, the only course left open to the baffled and exasperated Quraish was to destroy them with sword. That in waging war against the Muslims their object was no other than to annihilate the Muslims is apparent from the fact that they always attacked them with overwhelming odds. They had made it a point to attack Medina every winter and every time they made formidable preparations for battle. First year, when the Muslims were yet weak, every man capable of fighting and every man of consequence joined the Meccan army, and Abu Jahl and other grandees of Mecca marched out to the field of Badr with an army of about 1.000 warriors, while the Holy Prophet, may peace and the blessings of God be upon him, could only muster 313 men, the majority of whom were raw and inexperienced and all poorly equipped. The enemy was resolved to crush the Muslims and was confident of victory, but God, the mightiest of all, fulfilled His promise of assistance and in accordance with

bn Muadh, the shoulder words were, testify that he whispered y peace srd ing disciple's has laboured et, and half , receite his

(July 1909.) M Wal Ouraish professi midabl and an A FACT. of Bar travel Bdr, Surne shows hefor Muir quid 299 8 show from arm follo allie atta clea and

I

pity

has

rep

the word of God, most of the leading enemies were either killed or imprisoned. The Muslims were so weak that even the dis affected citizens and Jews of Medina were buoyed up with the hope that the Muslims would be destroyed in the battle, and the messenger who carried the news of victory to Medina was regarded as the sole survivor of a routed host. Even the Holy Prophet, may peace and the blessings of God be upon him, not withstanding the Divine promise of victory had to offer up an earnest prayer to God to save his companions from destruction When the Quraishite army marched next against Medina, they had mustered a formidable army of 3,000 warriors, all well equipped, while the Muslim force numbered only 700. The year following was one of famine and the Quraish could not collect an army sufficient to crush the Muslims, so the year passed away without a battle. The next year was spent in making preparations on an unprecedented scale. All previous attempts to crush the faithful having failed, the Quraish now resolved to deal them a final and fatal blow. The Jews also helped them and messen. gers were sent in all directions calling upon the Beduin tribs to come to their assistance. The result of these labours was that in the fifth winter of the Hejira a confederate army of 10,000 warriors moved towards Medina and struck terror into the hearts of the citizens, with the exception of the chosen for The effect the allied hosts produced on the majority of the citizens cannot be better expressed than in the following words of the Holy Quran, "When fear cometh, thou mayest see then looking towards thee, their eyes rolling, like unto one that is overshadowed with death." The condition of the Muslims so hopeless to all outward appearance that such among the Muslims as had 'disease' in their hearts began to say openly Where are now the Prophet's hopes, and where his promise of Heaven's assistance." In short, there is no mistaking the fact that the Quraish were resolved to crush the Muslims, and it was this resolution which inspired them in their preparation war against the Muslims. The man who denies that the who denies that the description out Islam by destroying its Qualsh with sword denies a palpable fact, for in their forprofessors with the Muslims. and annihilate the Muslims. In connection with these wars, it is a noteworthy fact that

in each and every battle that was fought between the Muslims and the Quraish, the A NOTEWORTHY initiative lay with the latter. In the battle of Badr, the Muslims left Medina when the Meccan army had travelled half the distance. When the Muslim force reached Wdr, a place only 3 days' journey from Medina and 9 days' mey from Mecca, the Quraish were already there, which shows that the Meccan army had quitted their city many days before the Muslims left Medina. From the Holy Quran, which Muir and other Christian critics admit to be 'our surest guide in these matters (vide Life of Mahomet by Muir, page 299 and the Introduction, page xxvi), it clearly appears, as I showed in a previous article, that before the Muslims started from Medina, they were aware of the presence of the Meccan army in the field. The same was the case in all the battles that followed. In the battle of Ohud and the siege of Medina by the allied hosts and in the second Badr it was the Quraish that attacked the Muslims. These facts which no body can deny clearly show that it was the Quraish that were the aggressors and that the Muslims fought only for self-defence. But the pity is that the Christian critic in spite of these palpable facts has the arrogance to attribute oppression to the Muslims and tepresent the Quraish as the oppressed! You need only look at the sites of the battles that were fought between the faithful and the infidelQuraish, and you will at once see which side was fighting on the defensive and which was the aggressive party.

(July er killed the diswith the and the ina was he Holy him, not fer up aq

all well The year collect an sed away paration crush the

struction.

na, they

deal them messen. in tribes bours was e army of error into

osen few. rity of the ing words see them

ne that is slims was mong the ay openly,

promises aking the uslims, and

reparation

298

There is another fact equally palpable. angels were fighting on the side of God and His When the Muslim HEAVEN'S ASSISTANCE. weak and helpless and were being bitterly persecuted he Quraish at Mecca, God sustained them with promises of Quraish as Increased the tance. They were in the jaws of wolves, but God told them to the tance. They would destroy these wolves and at Mecca that He would destroy these wolves and spread to far and wide in spite of all the efforts of the enemy to up it. It was these assurances of help that kept up the spins the Muslims even under the most depressing conditions. we clearly see the hand of God assisting His faithful serve from the very beginning. God drew the hearts of true and upright men towards Islam, and the religion went on specific in Mecca in spite of the hottest persecution from the Quant This was the first token of the assistance of God. Howgra was the danger which the converts had to face is apparent in the excuses of those who hesitated to accept Islam through in of persecution. They said to the Holy Prophet, may peace un the blessings of God be upon him, by way of excuse. "I'm follow the guidance with thee, we shall be snatched away in our land" (xxviii, 57). Another token of Divine assistant's to be found in the fact that He provided for them an asple in the territory of a Christian king who rejected the request of the Quraishite emissaries to deliver to them the Muslim religion Again, God made the near relatives of the Holy Prophet protectors who shielded him from the attacks of his enemies a best as they could. God gave another proof of His assistant by creating in Medina a strong party who devoted themselved to the cause of Islam and offered a refuge to their Mean co-religionists—a circumstance which greatly exasperated by Quraish for in it they saw the frustration of their hopes to the out the faith by keeping it confined to Mecca. Again, the the baffled Quraish, driven to desperation, unsheathed barrens to desperation barrens barrens to desperation barrens to desperation barrens to desperation barrens to desperation barrens barrens to desperation barrens barre swords to put an end to the life of the Holy Prophet, may page and the blessings of God be upon him, God miraculously radial him from their flashing swords and brought him safe to Madistrict CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

1909.)

though

SCOU so close

compa overw destro

were enem'

the fo rain treac

the e and I

Med dy

> who God

at the of !

by pe

m Pr

th th

3

1909.) god and lie he side of Muslims v ecuted by mises of old them en spread [my to upo the spinis ditions. L ithful serrai ts of true and on spreading the Quait d. How gree pparent for through fear ay peace and cuse. "If re ed away (no e assistance is em an asylu he request of ıslim refagees ly Prophet his is enemies a

His assistant ed themselve their Meccal casperated the nopes to stamp. Again, when heathed their et, may peace lously recued afe to Medina

the enemy set a price on his head and sent swift horsemen bough the switt horsemen and though at one time their trackers stood odose over their heads that the Holy Prophet and his illustrious oppanion could see their feet. Again, when the enemy ranged opponion numbers against the Muslims and sought to destroy them, and when, to every outward appearance, they destroy the destro gere helpless, assistance and the even had to go back disappointed and baffled. God sent even the forces of nature and heavenly agencies to their aid. God sent the local Badr to establish the feet of the Muslims on the treacherous sand, and He sent wind which blew in the face of the enemy and added to their confusion. Again, it was tempest and rain which tore up the tents of the confederate hosts at yedina, carried confusion into their camp, and forced them to ly in a cold, tempestuous, wintry night. Again it was God who saved the Holy Prophet, may peace and the blessings of God be upon him, when the Meccan army bore down upon him at Ohud and when he stood before them a common target to These were palpable evidences their arrows and their blows. of Divine assistance. We cannot see God, but we can know Him by His manifest signs; and the history of the Holy Prophet, may peace and the blessings of God be upon him, abounds in such manifest and powerful signs. The final triumph of the Holy Prophet, who was once so helpless and forlorn, on his powerful enemies was brought about only by the assistance of God. And this triumph becomes a mighty miracle when we consider that it was foretold years before at a time when the enemy was at the height of his power, and when the Holy Prophet, may peace and the blessings of God be upon him, was helpless and a butt of sport for his enemies. The announcement of these prophecies to the persecuting enemy by a helpless, forlorn man only added to their fury and they, because of the prophecies, redoubled their efforts to put an end to the propaganda; but it is strange that in spite of their desperate efforts, they saw clearer and

is to 1 which

even

Holy

neve

T8|811

the

Mec

and enen

chee

mb

prof

pura

acco

Mu

Was test

dev

of

qu

Me

Pr

cit

11

te

CO

completely overthrown by the once forlorn preacher with the consummation. But the consummation preacher with the consummation preacher with the consummation of the co triumph of Islam saw its full consummation. But more hereafter.

While the Holy Prophet, may peace and the blessing. The Progress of God be upon him, and his followers by engaged in repelling the attacks of TSLAM. enemy, Islam was making a steady and silent progress. may be inferred from the numbers that took part in the interest to fight the same of the s ant battles that the Muslims had to fight year after year is the Quraish. In the first battle that was fought at Badr the 14 year after the emigration, the Muslim force consisted of or 313 men. In the year following, the Muslims that went forth from Medina to fight the infidel army at Ohud, numbered 700, erely ing the three hundred deserters. When next year the Ha Prophet, may peace and the blessings of God be upon him, and out to meet Abu Sufian's army at Badr, his followers numbers 1,500. And when in the year following, the confederate has of Arabia laid siege to Medina, 3,000 followers of the Hay Prophet, may peace and the blessings of God be upon him, lied the ditch to protect their prophet and themselves from the These figures do not represent the total number of those that had gone over to Islam, but they may serve as a index to the real number. Thus, in spite of the din of su which was unfavourable to the spread of Islam, the religion of That all these con-Islam continued to make a rapid progress. verts voluntarily embraced Islam is admitted even by Muin who, speaking of the events that followed the siege of Media, says that the Holy Prophet 'did not as yet force men to join Island or punish them for not embracing it' (Life of Mahomet, page all) Though by introducing the phrase 'as yet' he insinuates the the Holy Prophet, may peace and the blessings of God be open him, resorted to 'force' afterwards, but he has not been able to cite even a single instance in which anybody was actually form

ntil they rece eacher with But more blessingi followers P ttacks of s rogress. 1 n the impa ter year va t Badr aba sisted of al ent forth from d 700, exclud year the Ha on him, car ers numberi federate has rs of the Holy on him, line lves from the l number d By serve as an the din of war

e religion of Il these coneven by Muir, ge of Medina, to join Islam net, page 311). nsinuates that God be upon been able to tually forced

Islam or punished for not accepting it. So his 'as yet' is to be attributed to the deep-rooted Christian hatred of Islam is to be about them from confessing a truth in plain words, which prevents them are forced to confess it. which prevents are forced to confess it. The plain truth is that Holy Prophet, may peace and the blessings of God be upon him, Holy Prophers, life forced any individual or a tribe to embrace Islam. Speaking of the conquest of Mecca which took place in the 21st year of the Holy Prophet's mission, when the city of Mecca, the city of his inveterate enemies, lay helpless at his feet, and when he had an excellent opportunity for forcing his bitter enemies to embrace Islam, Muir says, "Although the city had cheerfully accepted his authority, all its inhabitants had not yet mbraced the new religion, nor formally acknowledged his prophetic claim. Perhaps he intended to follow the course he had pursued at Medina, and leave their conversion to be gradually accomplished without compulsion." Here is the testimony of Muir himself that neither Medina nor Mecca after its conquest was converted with compulsion. The converts to Islam bore testimony to the sincerity of their faith by the unparalleled devotion with which they stood by the Holy Prophet in hours of the direst danger. Of the Meccan converts after the conquest, Muir says, "There were no 'disaffected' inhabitants at Mecca, nor any relapse even in the rebellion that followed the Prophet's death. Within two weeks we find two thousand of the citizens fighting faithfully by his side." Muir in his Life of Nahomet' uses the word 'disaffected' for those who are designated as 'hypocrites' (Munafikin) in the Holy Quran. Thus according to Muir every Meccan that embraced Islam after the conquest was a sincere Muslim.

I have said that Islam continued to make steady progress 'in spite of the din of war,' for war only impeded the progress of the faith. That Islam would have made a more rapid progress, had there been no war, is apparent from the fact that when war was brought to an end by the truce of Hudaibiya, astonishingly large numbers began to flow into Islam, thus the spread of astonishingly large humbers as a barrier to the spread of light that the war had served as a barrier to the spread of light that barrier was removed, there was and that when that barrier was removed, there was and men began to embrace Islam in amazingle. and that when that parties and that when that parties are marked and in amazingly large

The fruitless siege of Medina had far reaching result This was the last effort the enemy had made to crush out the Muslims. Stupendous preparations had been made for the attack. All the enemies joined in it. There were the Quality with their 4,000 warriors. There were the Jews inciting all Arabia to rise against the Muslims and rid Arabia of the new plant of Islam that was growing on its soil. And there were the marauding hosts of the desert whose numbers added to the Quraishite force, raised the total to 10,000. The enemies of Islam thus allied together spared no pains in extirpate Islam. They continued the siege for one full month But the forces of heaven were stronger than even the allied forces of Arabia, and the latter had to raise the siege in utter confusion and fly to their respective homes before a driving gale in a cold, dark, stormy night. The failure of this attempt and the mortification with which it was attended paralysed the proud foe. It was impossible now either for the haughly Quraish or for the intriguing Jews to again summon such overwhelming numbers for the annihilation of the faithful. The Beduin hordes could no longer be prevailed upon to side with the Quraish and make a second attempt on Medina after they had sustained such a mortifying defeat by joining will the Meccans. They would not any more assist the Quraish in their war against the Muslims, as they had done in the memorable siege of Medina; they now resolved not to interfere any longer in the war between the unbelieving Quraish and the Believers, but to look on and wait for the issue of the Wall The unbelieving kinsmen were fighting with their believing kinsmen because of the latter having believed in a Prophil God 1 over t I

An

dram

1909.)

who w

between

is vict an A

one G their notab in hir citize had t in al pread

> The devo wone mide over

the .

pilgi hott and pers his a emi

to d to sho Ara

the

July show of Islam as a rock gly large

ont the for this e Qurain

a of the nd there numbers 00. The pains to 11 month.

he allied e in utter a driving attempt

paralysed haughty mon such ful. The

to side lina after ning with uraish in

e memorrfere any and the

the war.

Prophet

who was also a kinsman of theirs. Let them fight out the war between themselves, they said to themselves, let us see which side between themselves. If the Prophet is true in his claim, if he is really is victorious. If the Prophet is true in his claim, if he is really an Apostle of God, raised for the reformation of the world, his an Apostle of God must help him against his enemies and give him a victory over them.

It was not an ordinary war. It had a particularly absorbing interest about it. A Prophet had risen in An interesting Mecca who invited his people to worship one God. His own kinsmen rose againt him and tried all means in their power to make his mission a failure. He held on and many notable men believed in Him. Such of the citizens as believed in him were subjected to tortures by their unbelieving fellowcitizens, and the new party that had rallied round the Prophet had to leave their homes and seek the protection of strangers in another city. The Arab tribes had also listened to the preachings of the Prophet in the pilgrimage season, and the fame of this wonderful preacher had spread far and wide. The steadfastness with which he preached his mission and the devotion with which his followers stood by his side puzzled the wondering Arabs. When the forlorn prophet announced, in the midst of hottest persecution, his final triumph and the complete overthrow of his haughty enemies unless they relented, the pilgrims listened with wonder. When the persecution was hottest, when the Prophet was reduced to a condition of outlawry, and when every tribe refused to afford him shelter from the persecuting Quraish, certain citizens of Medina responded to his appeal for protection. The Quraish tried to prevent the emigration and even drew out their swords to put the Prophet to death, but they failed. Then the exasperated Quraish sought to destroy the Muslims by waging a war against them. short, a strange drama was being enacted, and the whole of Arabia was intensely interested in its issue. The defeats of the haughty and powerful Quraish by insignificant numbers added to the interest of the play. The death of such renowned leaders as

1909

bims

first

resp

it W

, slau

the

. follo

bles

pea

nes em

WB

WO

fro

th off

of

ar

lo

n

Abu Jehl, Otba, Shaiba and others mortified the enemy Abu Jehl, Otba, Sharos struck the Arabs with astonishment. The devotion with the struck the Arabs with new Prophet fought his battle. the companions of the new Prophet fought his battles the Curaish saw that admiration and wonder. When the Quraish saw their in to crush out Islam unaided, they sought the aid of such of tribes as they could prevail upon to join them. But event confederate hosts could not effect the long coveted destruction of the Muslims and had to fly back in indescribable water pursued by the powerful forces of heaven. The result was a most of these allies of the Quraish were also alienated from the and joined the expectant Arabia in watching the progress events and waiting for their issue. The growing success of the Holy Prophet, may peace and the blessings of God be upon in reminded them of his utterances at Mecca where, under the unfavourable circumstances and in the midst of the holar persecution, he had foretold his ultimate success and h destruction of the enemies of his mission. He was a Prople he used to say, like the prophets that had gone before him, at he would succeed as his predecessors had succeeded, & majority of the tribes anxiously awaited the issue, and the growing success of the Holy Prophet convinced them more and more of his truth.

The hostility of the Arabs, however, was not totally standard to the tribes now retired from active hostilities, there were not wanting individuals and clans that continued to harass the Muslims even after the memorable siege. Hence we read a several small expeditions which the Holy Prophet, may plant and the blessings of God be upon him, and his followers had undertake during the period between the Siege and the Trong undertake during the period between the Siege and the Trong undertake during the period between the siege and the Trong undertake during the period between the siege and the Trong undertake during the period between the siege and the Trong undertake during the period between the siege and the Busings of people the Holy Prophet (may peace and the blessings of people the Holy Prophet (may peace and the blessings).

1909.)

13

nemy &

with with les erold

r inabi

such of

at event

destrock

confus

t was the

Only two of these expeditions were led by the Holy Prophet bimself (may peace and the blessings of God be upon him). The himself (may rether a Bani Lahyan or Bani Huzail who were first was against the Bani Lahyan of big fall. first was to chartise to prevent who were tesponsible for the slaughter of his followers at Raji and whom it was necessary to chastise to prevent the recurrence of such slaughters. The tribe, having notice of his approach, fled to the hills. The Holy Prophet halted at the spot where his followers had been treacherously murdered, and invoked the blessings of God on the martyrs. If the Holy Prophet, may peace and the blessings of God be upon him, had not shown readiness to punish such effenders, the wild tribes would have been emboldened to perpetrate greater atrocities. This expedition was sufficient to convince them that their offences in the future would not go unpunished and this was enough to deter them from the repetition of such offences.

Not many days after, Oyaina, chief of the Fezara, attacked the camels at Al-Ghaba within a few miles of Medina, and drove off the whole herd. The raiders killed the keeper and carried off his wife. A cry of alarm from the hill of Sila startled the city, and a troop of horse was at once despatched in pursuit, the Holy Prophet (may peace and the blessings of God be upon him) following shortly after with a small force. Some of the plundered camels were recovered and the captive female made good her escape on one of the captured camels. The Holy Prophet, may peace and the blessings of God be upon him, went as far as Dzu Qarad, but the robbers were now safe away in the desert and the Holy Prophet came back to Medina. The readers will remember that this Oyaina was the very chief with whom the Holy Prophet (may peace and the blessings of Gon be upon him) had on his way back from Dumat-ul-Jandal entered into a treaty, giving him permission to graze on certain pasture lands near Medina. But these robber-chiefs knew no treaty. He had joined the confederate hosts with a large force and 1,000 camels, and was now committing raids on the herds of the Muslims.

from the progress (cess of the upon la under the the hotter ss and s a Prophe ore him, and led. Soth

ue, and the

n more and

totally sal formed than the majority ere were on harass th we read d t, may pear

owers had in the Truce of make a brief ow what kind blessings of

It was, again, the Fezara that waylaid and plundered to was on his way to Some It was, again, one I near Wadi-al-Qura, while the latter was on his way to Syria way to Syria was of the citizens. When Zaid recovery ventures from many of the citizens. When Zaid recovered to robbers, he was soon the injuries inflicted on him by the robbers, he was sent to chastise them. Wadi-al-Cora was also the a large force to chastise them. Wadi-al-Cora was also the same Judzam. Dihya followers of the Holy Prophet, may peace and the blessing was returning from a successful minimum. of God be upon him, was returning from a successful mission in Syria, when near Wadi-ul-Qura he was plundered of everything by the Bani Judzam. When the Holy Prophet, may peace at the blessings of God be upon him, heard of the robbery, be despatched Zaid for the chastisement of the robberd, Zaid unknowingly, fell upon a branch of the Bani Judzam with who the Holy Prophet, may peace and the blessings of God la upon him, had just entered into a treaty. When this fact was made known to him, he immediatey returned the booty and the prisoners to the chief of the clan.

As famine still prevailed in Najd, the Ghatafan tribes had advanced beyond their limits. Some of the camels belonging to the Muslims had been sent out to graze in that direction Hearing that the tribes were gathering for a raid, the Holy Prophet, may peace and the blessings of God be upon him, sep Muhammad Ibn Maslama with ten followers to ascertain the matter. At Dzal Qasa he was surrounded by large numbers His followers, after a short resistance, were all killed and be himself was left as dead. Forty horsemen were at once despatched to punish the offenders, but they had already disappeared among the neighbouring heights. This massacre of the Muslim party in cold blood and the repeated plunders and robberies that have been referred to above throw a flood of light on the character of tribes by whom the Muslims were surrounded. Will not the Christians even now see the necessity for a resort to arms by the Muslims?

1909.) TI

The I clemen tice wa bitter Thuma the M

some t so tou embra said " killed

> 1 DOT Recei ings o of goi

washe to the upon which becon

faith dear on le turne

had e enem peace Qura

allow bidde be u

> to at Whoe

1909.)

(0)

ered Z

yria vi ered trop sent via the scale ne of blessing dission b verything peace ad bbery, b ra. Zaid rith whoo f God ba fact was and the tribes had onging w direction. the Holy him, sept rtain the numbers. d and be espatched ed among lim party that have aracter of not the ms by the

Though the Holy Prophet, may peace and the blessings of The Holy Prophet's God be upon him, inflicted necessary clementy. bitter enemies. About the period of which we are speaking, Thumama, a chief of the tribe of Hanafa, was taken prisoner by Thumania, the Muslims in one of their expeditions against the troublethe musical state of the desert. He was brought to Medina and was so touched by the kindness of the Holy Prophet that he at once embraced Islam. When asked how he wished to be treated, he said "If you kill me, you will kill a man who deserves to be killed for his murders of Muslims, but if you have mercy on me, you will have mercy on a man who will feel grateful for it." Receiving this reply, the Holy Prophet, may peace and the blessings of God be upon him, ordered him to be released. But instead of going back an infidel, he went to a brook of water and, having washed himself there, came back and embraced Islam. to the Holy Prophet, may peace and the blessings of God be upon him, "By God, there was not a face on the face of the earth which I hated more than your face, but to-day your face has become the dearest of faces to me. And by God, there was not a faith more hateful to me than your faith, but to-day it is the dearest of all faiths to me." From Medina, he went to Mecca on lesser pilgrimage and there being asked whether he had turned a renegade, said that he had not become a renegade but had embraced the faith of the Apostle of God. From the bitter enemy, he turned a zealous supporter of the Holy Prophet, may peace and the blessings of God be upon him, and told the Quraish, who were the bitter enemies of Islam, that he would not allow a grain of wheat to reach them from Yamama, until he was bidden by the Holy Prophet (may peace and the blessings of God be upon him) to desist. This stoppage of provisions rebuced them to straits, and they addressed themselves to the Holy Prophet, of whose generosity they were well aware, and besought him to

190

miş pro

and

Wh

ble

ser

WE

fig

Pı

T

intercede for them. In spite of the bitter hostility of the Quraish, the Holy Prophet, may pence and the blessings of the be upon him, did not refuse them the favour they had applied for, and through his intercession they began once more to receive convoys of provisions from Yamama. But the ungrated Quraish continued to be as bitter enemies of Islam even also this event as they were before it.

Another incident, which by some annalists is put in the period, may also be given here as an instance of the Holy Prophen generosity. Abul As, to whom the Holy Prophet had married is daughter, Zainab, was a prosperous trader of Mecca. He was sil an idolater. He fought on the side of the infidels at Badr, and was among the captives, but was released by the Holy Prophet may peace and the blessings of God be upon him, on the condition that he should send Zainab to Medina. After the siege of Medina by the confederate hosts, he fell into the hands of some of the followers of the Holy Prophet, who brought him to Medina. They did not kill any of his companions, nor di they injure him out of respect for his relationship with the Holy Prophet, nay, according to some narrators they even set him free. But he came to Medina and requested the Holy Prophel to return to him the property which had been entrusted whim by the Quraish of Mecca for purposes of trade. The Holy Prophet, may peace and the blessings of God be upon him granted his request and their whole property was restored to them. This generosity of the Holy Prophet to his blood thirs enemies touched Abul As. On his arrival at Mecca, he gare, ord to the people their commodities, and when he had done so, be asked 'O Quraish, does there remain anything with me which have not handed over to you?' They replied, "No, may [h] reward you for this. We have found you honest and tree. Then he continued, "By God, nothing prevented me from the bracing Islam 1. bracing Islam before coming to you except the thought that

1909.)

might suspect that I had embraced Islam to appropriate your property. Now I bear witness that there is no God but Allah property Muhammad is His Apostle." Such were the conquests which the high morals of the Holy Prophet, may peace and the blessings of God be upon him, made among his enemies.

Consider also his instructions to Abdur Rahman, whom he sent on a second expedition to Dumah with a view to check the Christian Beduins of the place from their depredations. He was first to gain over, if possible, the people of Dumah, and fight only in the last resort:—'but, in no case,' said the Holy Prophet, may peace and the blessings of God be upon him, 'shalt thou use deceit or perfidy' nor kill any child.'

That he was drawn into war against his will and that his heart's desire was to be friendly to all PEACEFUL POLICY OF becomes quite clear when we consider THE HOLY PROPHET.

that he constantly endeavoured to enter into friendly treaties with the Arab tribes. His first public act after his arrival at Medina was that he made a compact with the unconverted citizens and the Jews that were established in the vicinity of the city. Every man was, according to the treaty, at liberty to follow his religion and all were to live together in peace and were to be good neighbours to each other. Then he entered into treaties with the tribes that lived on the Syrian trade-route to the west of Medina. Again, when he was returning from his expedition to Dumatal-Jandal, he made a friendly treaty with Oyaina, a chief of the Fezara. He also entered into treaties with other tribes that lived to the north of Medina. When Dihya was robbed on his way back from Syria, we learn that a neighbouring tribe with whom the Holy Prophet (may peace and the blessings of God be upon him) had made a treaty of peace, came to his assistance, attacked the robbers and restored to him the spoil. The clan, which was fallen upon by Zaid by mistake, was also under treaty with the Holy Prophet, hence the restoration to them of their property and their prisoners, to which I have already referred. The marauding tribes of the great Arabian desert were too hostile to come to terms with the Muslims, still we find the Holy Prophet (may peace and the blessings of God be upon him) making terms with such of them as could be

(July) of the

gs of God applied more to ngratel

even after

ut in this Propheti arried his 0 W83 Sti Badr, and

y Prophet m, on the After the the bands

ought him s, nor did h the Holy

set hin y Prophei ed to him The Holy

upon him, estored to ood-thirs;

e gave, ora done 80, h me which I

, may God and true," from em

ht that for

prevailed upon to do so. The two men, for instance, whom to survivor of the Bir Mauna massacre killed on his way to lied were under treaty with the Holy Prophet, hence the payore of their blood money by him.

So great was his desire for peace that he even tried to the state of t So great was in a contracting marriage relations with the ciliate hostile tribes by contracting marriage relations with the ciliate hostile tribes by control and gathered in large number to the Bani Mustaliq, who had gathered in large number to the Bani Mustaliq, who had defeated at Muraid Thus the Bani Mustaile, and whose army he had defeated at Muraisi, at attack Medina and whose army he had defeated at Muraisi, at attack Medina and the Holy Prophet (may peace and the hierest won over by the Holy Prophet (may peace and the blessing won over by the Holy Prophet (may peace and the blessing the bles won over by the Holy Like marriage with Juwairiya, the daughter God be upon him) by his marriage with Juwairiya, the daughter followers, taking the hint returns of their chief. His followers, taking the hint, returned to captives of the Bani Mustaliq, who, they said, were now that relatives, and thus a tribe that was once hostile became friendly to Islam. With a similar end in view, he directed his captain Abdur Rahman, whom he had sent on an expedition against the Christian Beduins of Dumat-al Jandal, to marry the daughterd Asbagh, a Christian Chief of the Bani Kalb. The year that follow ed the siege of Medina is notable for the friendly treaties which he made with many of the Beduin tribes lying between Media and Mecca. These facts go far to prove that the Holy Proplet, may peace and the blessings of God be upon him, heartily desired peace, and that if he fought with his enemies, he did no against his will and under compulsion. Every sensible man on easily see that it was peace and not war that was favourable to the spread of Islam. In a time of peace, he could early preach his religion and have converts, but he could not don in time of war. Sword might compel some other people to embrace Islam, but the haughty Arabs were the last people to be made to submit to Islam by the dint of sword. Sword, if draw to force Arabs to accept a religion, would have served only as check to the spread of the faith rather than an inducement man who thinks that the Arabs were forced to embrace Island against their will only betrays his utter ignorance of the character. Islam was a reasonale religion, and the best way its dissemination was to appeal to the intellects of the people and to disclose before their discerning eyes its beauties and excellences. The Holy Prophet, may peace and the blessings of God be upon him, knew the power of his religion, and he was confident that if Islam was allowed to have its way, its conquest would be greater than any that could be achieved by stold hence his earnest desire for peace.

ter

in (

BATI

to

up

Th

and

ap

the

Ve.

at

0

pi

It

r

To be continued.

1909.)

(10)

whom the

Media paymen

l to coc.

ith thee

The Promised Messiah The Persian Revolution.

اولم يرالد بن كفروا ان السموت والارض كانتا رتقا نفتقنما

Do not those that misbelieve see that the heavens and the earth were both locked and We have opened them both?

The above are the words of the 31st verse of the 21st chapter of the Holy Quran, and exactly identical words were revealed in our day to the Promised Messiah. The repetition of the selfsame verse was an indication of the fact that what was revealed to the Holy Prophet, may peace and the blessings of God be upon him, 1,300 years hence, was to see its fulfilment in this age. The verse says that both the heavens and the earth were locked and that they have now been opened. It is a fact which is apparent to all, for the verse begins with the words 'Do not those that misbelieve see.' Thus the fact referred to in the verse is one which every one can see. The earth was locked and it has been opened! How? Look at the things earthy. Look at the progress which the world has made in things material. Observe the inventions and discoveries of modern times. present earth is not what it was in the time of our forefathers. It has undergone a wonderful change. Let one of our forefathers return to this earth, and he will be thunderstruck at the change which the world has undergone since his day. But the decorations which now adorn our earth have not been brought from without. All this lay locked up in this very earth. The powers that are now transforming the earth did exist even in the days of our ancestors. The resources which are now being developed and turned into use were not non-existent in earlier ages; they

imbers w aisi, ver Ssings d daughte rned the now their friendly captain ainst the ughter d at follow. 108 Which n Medica Prophet, ly desired ne did si e man can favourable uld easily not do so people to people to

d, if drawn only as a nent. The race Islam e of their est way of

the people auties and plessings of and he was

s conquess d by sword

Public Domain, Gurukul Kangri Collection, Llev

only lay undeveloped and unused. The laws of science who are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are now being applied to so much advantage had their existence which are not applied to so much advantage had their existence which are not applied to so much advantage had their existence which are not applied to so much advantage had their existence which are not applied to so much advantage had their existence which are not applied to so much advantage had their existence which are not applied to so much advantage had the not applied to so much advantage had even in the past. In short, the treasures that the earth has to brought forth all had their existence even before our times, by brought forth an man the earth and it is in these days the they lay embedded. It is to these treasures that the care being unearthed. We all see that the care that the verse quoted above refers. We all see that the earth that the locked before has been opened now, and there are coming to light wonders which were never even dreamt of by our prede cessors. This opening up of the earth was foretold in the Holy Quran, and the verse was re-revealed to the Promised Messenga of the latter days to draw attention to the fact that what we foretold in the Holy Book had come to pass in the presentage, But why is the attention of those that misbelieve particularly drawn to this fact? What has faith and belief to do with this unlocking of the earth? Those that misbelieve are particularly called upon to attend to this fact because it contains an argumen of a spiritual truth. The Holy Qurau draws arguments from material facts to prove spiritual truths; it leads from the visible to the invisible. There being a parallelism between the physical system and the spiritual system, the Holy Quran repeatedly draws our attention to things physical and requires us to draw therefrom inferences with regard to things spiritual. God las created both body and soul, and just as He has made provision for the needs of the body. He has made provisions for the needs of the soul. Hence the similarity between things physical and things spiritual. But while things physical are visible, things spiritual are invisible. Hence the method adopted in the Holy Quran to prove things spiritual by drawing attention to the things physical. The same course is followed in the vers quoted above. The verse was revealed to the Promised Messia as an argument of his truth. We see that in our day the has made an astonishing progress in material things; the earth, which, to quote the words of the revelation, was locked being

1909.) bis been

Bre bee earth ha that the If the W is it not

was the Promise the wor thrown

means to

chers; that pr len, a to the

by-gon prophe tually even g

whyshowe that p and c

> could assert 83tisf If sig to us

raise boon prea bad

that

1909.) THE PROMISED MESSIAH AND THE PERSIAN REVOLUTION.

be been opened. Was it not necessary, then, that there should by been a corresponding opening of the heavens also? arth had thrown forth its loads of wealth, was it not necessary that the heavens should have likewise sent down their treasures? that the world had made a wonderful progress in things earthly, If the world had it should have been also provided with means to make a corresponding progress spiritually? But what mas the religious condition of the world at the advent of the Promised Messiah? I would say, it was most deplorable. When the world was making a rapid progress physically, religion was thrown in the background. Indeed, every religion had its preachers; but they referred us only to past stories. We were told that prophets had come in the past to breathe spiritual life into en, and that God had given proof of His existence by speaking to the sages of by-gone days and by showing powerful signs in by gone times. But the question of questionswas:-If God raised prophets in the past to breathe life into those that were spiritually dead, why did He not send any now when the need was even greater? If God sent down His voice in former times, why was it that that voice had ceased to be heard? If God showed signs through his prophets in ages gone by, why was it that prophets had ceased to appear to show to the world mighty and convincing signs?

Mere stories could not satisfy the modern inquirer. could not quench the spiritual thirst of mankind. 'l'he mere assertion that God spoke in the past could hardly bring any 83tisfaction, unless the voice of God was actually heard in this age. If signs were shown to the past generations, they were of no use to us, unless our own eyes witnessed them. If prophets were raisede to breath life into the dead, there was no reason that this boon should have been refused to the succeeding generations. The Preachers of all religions, the Muslims of to-day not excluded, and declared with one voice that God spoke only in the past and that the doors of prophecy were closed for ever. This unanimous

(July e which Xistelo has to mes, by

lays the that the that was oming to ar prede.

the Holy Iessenger what was esent age, rticularly

with this rticularly argumen ents from he visible

e physical epeatedly is to draw God has

provisions ons for the s physical e visible, oted in the

tention to the versa d Messiah

the world the earth, ked before

declaration by the followers of all creeds had unfortunately and thinking men to discredit the past of 1909.) a tendency among thinking men to discredit the past stories at the class of otherwise enlightened manufactured to the class of otherwise enlightened manufactured to the class of otherwise enlightened manufactured to the class of otherwise enlightened to the class of the there arose a large class of otherwise enlightened men who the ritnesse ritness began to doubt the existence of the Supreme Being, De Weare tunately, most of the scriptures, which were represented to Worldl repositories of the utterances of the former prophets and of and hav signs which they had showed, were found to be utterly a we stoo trustworthy, the Holy Quran only excepted. Of all the Sand ancesto Scriptures, the Holy Quran was the only book whose authentic was beyond question, but the Muslims had begun to entertain Holy C were not in consonance with its teaching doctrines which been It, for instance, taught that the door of revelation was ever to not be and that the boons which were granted to the former generating genera had not been intercepted, but that they would continue to te Inade granted to the succeeding generations to the end of time. By been the majority of Muslims erroneously held that the door of mes lation was closed for ever and that no man in future could age after the heavenly gifts which were vouchsafed to the short God in former days.

T

that

mank

but 8 showi

of th

breat

God

the h

gifts

the

shoul

their

brea

have

depe

then

God

Hec

their

The result was that among the followers of most of the religions there arose men who began to mistrust the contental their own scriptures. Such was particularly the fate of the There appeared an overwhelming majority among the Christians who treated the miracles of Jesus as no better than fiction and rejected them as worthless. What faith only then, such signs breathe into men? Miracles which themselfs lacked the support of proof could not serve as a support to faith of others. But even if these miracles were supposed to true, they could not inspire us with faith. We could at her treat them as true stories, but still they were only as stories They could not create in us that faith which they crake in those that were eye-witnesses to them. That our faith that have been street at have been strengthened, it was necessary that we should have witnessed heavenly signs with our own eyes, as those before

1909.) THE PROMISED MESSIAH AND THE PERSIAN REVOLUTION. rituessed them with their eyes. We had even greater need of ritnessed the voice of God. We are more engrossed in wordly affairs than our ancestors were. We are more thanks have dazzled our eyes with their splendour Worldly sold our attention away from things spiritual. Hence god nave is much greater need of spiritual guidance than our ancestors did.

The earth had been opened, to quote to the language of the Holy Quran, and it was necessary that the heavens should have how likewise opened. If the opening of the earth had not been accompanied by the opening of the heavens, the present generation would have had every right to doubt that Gad had hade any provision for the needs of the soul. It would have been indeed surprising that God should have disclosed all that lay locked up in the earth and should have caused mankind to make unprecedented progress in worldly things, but should have done nothing to strengthen their faith by showing them heavenly signs, as He strengthened the faith of their predecessors by raising among them prophets that breathed spiritual life into them and established their faith in God by showing them heavenly signs. It was inconsistent with the holiness of God that He should have given His spiritual gifts to the former people, but should have totally deprived the latter generations of those gifts, that former generations should have been favoured with prophets who strengthened their faith hy making them witness heavenly breathed spiritual life into them, but the later people should have had none of these things and should have had only to depend on mere stories of the past. Could mere stories strengthen their faith and breathe unto them spiritual life? When dod had done so much for the physical welfare of the people, de could not neglect their souls, which are far more precious than their bodies. So God revealed His Word to the Promised

utterly o the Saze authenia to entertain ts teaching as ever on

1

tely creek

stories, w

od who era

ng, De

ited & 6 and of a

generatina tinue to ve f time. Bu oor of res could aspir the elected

most of the e contents d ate of Chris ty among th o better this faith coall h themselfs upport to the upposed to be ould at best as stories to they crested

faith should should have hose before un

ever,

and t

and t

prop

to th upor

new

is to

the

forn

stre

thro

Pro No

Ho

hin

pro

fro

of

oth

gi

bu

ot

C

Je

ca

ar

81

8

H

Messiah, saying 'The heavens and the earth were both by 1909. Messiah, saying The hoth.' In these words, God and We have opened them both.' In these words, God and We have opened them both.' Moses out the necessity of raising a messenger in these day the a material advancement. The earth has been opened, and God necessary that the heavens should have been likewise open God threw open the gates of heaven by raising Almai, Messenger of the latter days, whose appearance was promise the prophets of all lands, in as much as he was to be the senger for all lands in these latter days. Ahmad was the W promised by the Holy Prophet (may peace and the blessing God be upon him); he was the Messiah promised by Jenin other Jewish prophets; he was the righteous man whose special ance in the east was predicted by Isiah*, he was the kalkician promised by Krishna; he was the Mattaya promised by Budha in short he was the messenger whose advent was forest all the great prophets of the world.

As was pointed out in a previous article, God nie different prophets among different people, because the min of the earth were at first cut off from each other, there his very little communication between one people and another, h when the ways of communication began to be opened up the time drew nigh when all the nations of the earth week be united into one people, God raised the Holy Prophs [5] peace and the blessings of God be upon him) as a Prophetic all times and all nations and gave him the Holy Quant which Divine law saw its consummation. But this did notes that the door of revelation was closed for ever and that prophet was to be raised in the future to show heavenly sp and to breathe spiritual life into men. On the other hand to requires us in the very opening Sura of the Holy Opening pray for all those blessings which were showered upon factorial people and promises all those boons which were grant the former prophets. He promises the appearance of success to the the Holy Prophet, like unto the prophets that cannot all

^{*}Isiah 41: 2.

1909.) THE PROMISED MESSIAH AND THE PEESIAN REVOLUTION.

Moses. In short, divine blessings have not been intercepted by Moses, the Holy Prophet, may peace and the blessings of the advenue on the other hand, their door is as open as ever, with this difference, that as the Holy Prophet (may peace ever, which shall be upon him) is the Prophet for all people, and the Holy Quran is the law for all ages, therefore every new prophet must be a follower of the Holy Quran and a successor to the Holy Prophet (may peace and the blessings of God be upon him). In other words, no future prophet can bring any new law, for divine law was consummated in the Holy Quran. He is to act upon and promulgate the same law that is embodied in the Holy Quran, but God will speak to him as He spoke to the former prophets, and will show heavenly signs through them to strengthen the faith of the people as He showed heavenly signs through former prophets. This is what the title, 'the Seal of Prophets,' given to the Holy Prophet in the Holy Quran, means. No new prophet can now appear but he must bear the seal of the Holy Prophet (may peace and the blessings of God be upon him). Every future prophet must be a follower of his, and must produce credentials bearing his seal. No prophet can now arise from outside the followers of the Holy Prophet, i.e., the boon of prophecy cannot now be given to any but a true Muslim. other doors are now closed, and no body can receive the gift of divine revelation and of showing heavenly signs but through the door of Islam. Facts have proved this; all other springs are now dried up. There is not one among the Christians, the Hindus, the Buddhists, the Zoroastrians, or the Jews who can claim to be a recipient of divine revelation or who can show heavenly signs. There is not one such individual now among the followers of other religions, nor there has been one since the days of the Holy Prophet. But in Islam there have always been holy men who were favoured with divine gifts. Hence the promised messenger of the latter days was raised from of successors to the Muslims. And as through him the gates of heaven were to be opened in accordance with the Quranic prophecy quoted above,

ooth los God pick

ese dan

, and it, e opened

Ahmad,

promisel

be the y

as the Mi

blessing

y Jesus p

v hose apper

e kalki ogtar

by Buddha:

as foretall

God nie

se the min

r, there bis

another, l

pened up w

earth war

Prophet [11]

a Prophetin

Ioly Quran is

did not ma er and this

heavenly is

her hand, be loly Quan

ed upon force

were grated

that came aly

1909.)

revelat

out in

sovere publis

the la

has s

receiv

in the

throu

proof

occur

789

aven

mig

fulfi

for :

won

may

to t

phe

pro

fulf

he l

and

fore

dis

me

hin spi

fra

God showered upon him extraordinary heavenly gifts, by spoke to him as He spoke to the prophets of old, and gave him mighty and powerful signs. God was hidden from the eyest the world, and when He willed to reveal Himself to the world in His full glory, He raised a prophet, whose advent in the later days He had promised through many a prophet. There was millions of men on the face of the earth who had denied to existence of God, and even those that professed to believe in [6] were ignorant of the true God. So God raised Ahmad, and through him showed powerful signs, so that He might create certain in the hearts of men as to His own existence, and prove to the world that the door of revelation and other divine blessings even now as open as ever. Many spiritual truths that were hidden from the eyes of the people were made known through Ahmad, and treasures of divine knowledge that had hithern lain undiscovered were brought to light through him. He pointed to the spiritual wayfarer paths by treading on whichle could attain to union with God and be favoured with numberless divine blessings. In short, through him God opened the gate of heaven, as He had opened the earth. The signs which (but showed through him are too numerous to be referred to here But to show how God spoke to him and revealed to him deep secrets of the future, I will draw the attention of the reader to a revelation of his which he published on 15th January, 1906. 01 the day named, God spoke to him, saying الله درايران There has taken place a quaking in the palace of the Shah.' This revelation may be found published in the Reviews Religions, Urdu Edition, for January, 1906, and the two loss This revelation weekly papers, the Badr and Alhakam. predicted a great revolution in the dominions of the Shah, which was to shake his authority. But at the time when the revelation was published, there was no sign of any disturbance in line kingdom. No man could then foresee the revolution which now disturbing the peace of the land. But Ahmad published

(July ts. Gu gave bia e eyesd world in he latter iore were nied the ve in God d through certainty ve to the sings w that were n through l hitherto him. He a which ha umberles the gates which Gol d to here. him deep reader to a 1906. On الله و الله lace of the Review of e two local revelano Shah, which e revelation bance in his on which is

published a

1909.) THE PROMISED MESSIAH AND THE PERSIAN REVOLUTION. revelation which foretold that a great revolution was to break out in Persia which was to shake the authority of the ruling How clearly is this prophecy fulfilled? It was sovereign. Ahmad at a time when perfect peace reigned in published and there was not the least sign of the earthquake that the land the Shah's palace from its foundations. Ahmad received this heavenly telegram from on high and published it received the partial received the news in the local periodicals long before the world received the news through Reuter's agency. It is a wonderful sign and a clear proof of the existence of a Being who knows events before they occur and who speaks to His messengers and informs them of many things before they come into existence. As Ahmad raised for all nations, God revealed to him events which were of a world-wide interest, so that all peolpe might have their attention drawn to the prophecies, and their fulfilment might be a sign for them all. As he was a prophet for all lands, distant lands have seen, and will continue to see, wonderful fulfilment of his powerful prophecies, so that all lands may bear witness to his truth. His predictions are not limited to the land of his birth, the Punjab, but cover both the Hemispheres, for he was sent as a prophet to the whole world. Many prophecies of his were fulfilled in his lifetime, many have been fulfilled after him, and many more still await fulfilment. Though he has passed away, yet he has left many mighty prophecies, and the world will continue to witness their fulfilment as it witnessed the fulfilment of his prophecies in his lifetime; therefore he is still alive, for he is doing his work even after he has disappeared from among us, and is still drawing us nearer and nearer to God through His wonderful prophecies whose fulfilment is being witnessed even now. He came and brought with him an abundance of spiritual perfume which refreshed our spiritual senses; and though we see him no longer, the balmy fragrance is still there to perfume our senses.

Many a bright gem of prophecy lies embedded in his reve-

lations, which will reveal its lustre when the course of even brings it to light. A revelation of his which he published brings it to light. A gave the following glad control of the published brings are properly to the published by the pu on 14th March, 1906, gave the following on 14th March, عجائب کام د کهلا نیکا وقت آگیا م i.e., "Say to thy companions that time has come to show in wonderful works." A later revelation of 31st March, W said, المالة ال or sixty more signs.' One of his earliest revelations side ن نبول کریگا اور بری زور اور حملون سے اسکی سچا ئی نبول کریگا اور بری زور اور حملون سے اسکی سچا ئی نبول کردیگا نبود کردیگا نبود کردیگا world has not accepted him. God, however, shall accept him. and shall make his truth clear by mighty attacks." The might attacks referred to here are the numerous powerful signs which God showed to bear testimony to the truth of his mission, The appearance of plague and the occurrence of earthquakes of r. precedented severity, such as that of Messina, in fulfilment prophecies published beforehand are instances of the might attacks referred to in the above revelation.

I conclude this article by quoting a few of his prophete which yet await fulfilment, and which are of general interest-

- (a) کشتیان چلتی بین تا هو ن کشتیان (a) کشتیان چلتی بین تا هو ن کشتیان (fro so that there may be fights.
- راس کا بل میں قریب پیچا سی هزار کے ادمی مرینگی (c) ندی اور کے ادمی مرینگی i.e., "In the state of Kabul there shall die about 85,000 میں

100

of every Published tidings

البغون كر show very rch, اهم

l show history one said.

رنیا میں ا ! اے تبول ط d, bu

accept his The mighty

signs which ission. The

uakes of m fulfilment of the mighty

is prophecia interest—

sail to and

اور د shall pressl plague which

5,000 mea."

MAGNETISM

RULES THE WORLD

You require a sound knowledge of Human natures help you in your profession. It is personal magneting that crowns every one with success. Do you wish possess this power? Write immediately to:

THE LATENT LIGHT CULTURE,

Tinnevelly Bridge, S. India

THE REVIEW OF RELIGIONS.



THE REVIEW OF RELIGIONS is published on the 300 of each month and undertakes to refute all objections again Islam. It deals with important religious questions and offers fair and impartial review of the prominent religions of world. It is issued in English as well as Urdu-

Rates of Subscriptions.

Annual Subscription for India ... Rs. 4 (Urdu, Rs.)

,, other countries, 6s. ... 6 annas or 6 Single Copy

Specimen Copy, 4 annas (Urdu, 2 annas.)

All communications should be addressed to

THE MANAGER, "Review of Religions,"

Qadian, District Gurdaspur, India

Printed at the Artistic Printing Works, Lahore, by M. Balay & Sons, and Dublished L. Code Aniumer-i-& Sons, and Published by the Sadr Anjumer. Ahmadiyya, Qadian.

RLD,

nature ragnetica

u wish to

S. India

S.

on the 20d ions agains

and offers gions of the

Urdu, Rs. 2

annas or 6 3.)

ions,"

pur, India by M. Baker mer-i-

MAGNETISM

RULES THE WOR You require a sound knowledge of Human in profession. It is never to be a sound knowledge of Human in the sound knowledge of H help you in your profession. It is personal many that crowns every one with success. Do you with success. possess this power? Write immediately to:

THE LATENT LIGHT CULTURE, Tinnevelly Bridge, S. Iv.

THE REVIEW OF RELIGIONS.

-333666-

THE REVIEW OF RELIGIONS is published on the of each month and undertakes to refute all objections as Islam. It deals with important religious questions and des fair and impartial review of the prominent religious de world. It is issued in English as well as Urdu.

Rates of Subscriptions.

* T)

TH

TI

Annual Subscription for India ... Rs. 4 (Urdu, Rs.)

,, other countries, 6s. Single Copy ... 6 annas or il Specimen Copy, 4 annas (Urdu, 2 annas)

All communications should be addressed to

THE MANAGER,

"Review of Religions,"

Qadian, District Gurdaspur, India

Printed at the Artistic Printing Works, Lahore, by M. Baker & Sons, and Published by the Sadr Anjumer-1-Ahmadiyya, Qadian.

Registered No. L. 303



Vol. VIII.

WORL

uman nat

nal magn.
O you vi

JRE,

dge, S. In

ONS.

hed on the

ections agains and officers de

(Urdu, Rs. !

annas or i

ions,"

ner, India

M. Baksey

er-i-

No. 8.

THE REVIEW OF RELIGIONS AUGUST 1909.

CONTENTS.

Pages.

THE SPREAD OF ISLAM, VII ...

321

THE TENETS OF THE ARYA SAMAJ

... 358

THE PROGRESSIVENESS OF ISLAM

... 362

QADIAN,

DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription, Rs. 4.—Single Copy, As. 6

Ho

an wi

th

b n

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

THE REVIEW OF RELIGIONS.

Vol. VIII.)

AUGUST, 1909.

(No. 8.

بسم الله الرحمن الرحيم نحمد ه و نصلي على رسوله الكريم

The Spread of Islam, VII.

Pilgrimage to Mecca.

It was now six years since the Muslims had left Mecca, and during this long period, the hostility THE TRUCK OF of the Quraish had prevented them from paying a visit to their homes or taking part in the annual pilgrimage. The Quraish were not authorised to interdict even an enemy from the performance of the pilgrimage, if he came without any hostile design, and with the avowed object of performing a religious obligation. The Muslims alone were an exception to this rule. They alone were debarred from visiting the sacred precincts of the Ka'aba. Six years after his flight from Mecca, the Holy Prophet, may peace and the blessings of God be upon him, in a vision, saw himself and his followers going through the ceremonies of pilgrimage in security. He communicated his vision to his followers, and there was none among them but longed for its realisation. The sacred month of Dzul Qada was now at hand, during which war was unlawful throughout Arabia, particularly within the sacred precincts of the Holy City. Besides, there was less chance of collision with the hostile tribes in this month than at the greater pilgrimage in the following month. So, he, accompanied by 1,500 followers, started for Mecca to

1909

Thes

reve

the

retu

Kist (Ne

I ha

ing

by

pea

no

Ho

im

th

sa

by

H

8

perform the Lesser Pilgrimage. They were all in the pilgrimage as were all in the pilgrimage. garb and carried no weapons except such as were allowed pilgrims by custom, viz., a sheathed sword, a bow and pilgrims by custom pilgrims by custom, viz., a sheathed sword, a bow and pilgrims between the blessings of Call pilgrims. The Holy Prophet (may peace and the blessings of God be to when he was information him) had not travelled far when he was informed that the covered on the Medica Quraish had taken up the ground on the Medina road, with the women and children, and were resolved to perish rather to allow him to enter Mecca. They had clothed themselves panthers' skins as a symptom of their resolution to fight by last, like beasts of prey. The Holy Prophet (may peace at the blessings of God be upon him) consulted with his companies who said, 'We have come to perform the Lesser Pilging we have not come to fight with any one. But if any one interposed between us and the Ka'aba, we would fight with him So, in order to avoid battle, he turned to the right and after wearying march through rugged pathways reached Hudaibing a place on the border of the sacred territory encircling Mena Here his camel, Al Qaswa, stopped and refused to go any firther. Al-Qaswa is weary,' said the people. 'Nay,' replied to Holy Prophet (may peace and the blessings of God be upon him) 'she is not weary; but the same hand restraineth her as a foretime restrained the elephant '-referring to the invasion of So he and all the pilgrims with him alighted & Hudaibiya. Then began negotiations between him and the Quraish. The Quraish sent embassies one after another and they informed the Holy Prophet (may peace and the blessing of God be upon him) of the resolve of the Quraish to fight to the last. One of the ambassadors, Orwa, a chief from Tayif, said "The Quraish are desperate. They will not suffer this rable of thine to approach the city. I swear that even now I see the as it were, deserted by them all." Abu Bakr rose and warming resented this remark. When Orwa stretched forth his hand to touch the Holy Prophet's beard, a by-stander struck his are saying, "Back, hold thy hands from off the Prophet of Gol"

(Ange he pilgin allowed t and quire od be upo d that the , with the ather tha iemselves in ight to the peace and companion Pilgrimas; one interwith him and aftera Hudaibin ing Meca. go any forreplied the e upon him) h her as a invasion d alighted at n and the another and ne blessings fight to the Tayif, said: this rabbe v I see thee, and warmly his hand to

ck his arm, et of God." These and other scenes deeply impressed him with the profound These and love shown to the Holy Prophet (may peace and the blessings of God be upon him) by his companions. On his the present to the Quraish, Orwa said, 'I have seen sovereigns like the Kisra (Chosroes), the Kaisar (Roman Emperor) and the Najashi (Negus), surrounded by all the pomp and splendour of royalty; but (Negus), seen a sovereign in the midst of his subjects receiving such veneration and obedience as is paid to Muhammad by his people." To all these embassies, the Holy Prophet (may by me point the blessings of God be upon him) replied, "We have no other design, but to perform the pilgrimage of the Holy House." The ambassadors were convinced of the pious object of the pilgrims and on their return to the Quraish, tried to impress on them their convictions, and asked them not to oppose the advance of the Muslims. But the Quraish refused to listen, saying, "We will not humble ourselves in the eyes of the Arabs by letting Muhammad and his followers enter Mecca." The Holy Prophet (may peace and the blessings of God be upon him) also sent ambassadors to inform the Quraish of his peaceful intentions. The first ambassador went on the Holy Prophet's camel. The Quraish maimed the camel and would have killed the ambassador, but for the intervention of the Beduins. The next ambassador was Othman, who had influencial relatives among the Quraish, and whose life was therefore in less danger. He went straight to the Meccan chiefs and said, 'We came to visit the Holy House, to honour it, and to perform worship there. We have brought victims with us, and after slaying them we shall depart in peace." To this they replied that they had sworn not to allow Muhammad (may peace and the blessings of God be upon him) to enter the sacred precincts of the Holy City. The Quraish also sent a body of 40 or 50 men with the object of hovering about the Muslim encampment and killing any Muslim that might fall into their hands. They even attacked the Holy Prophet, may peace and the blessings of God be upon him, with stones and arrows. They were seized and brought before the

190

to W bless

said we k

OG

God

bety

inte

of G

wou

nam mac

sus

trea

upo

des

900

hc of.

bac

cit

and

sha

to

pil

sig

Pr

ac

Holy Prophet, but he pardoned them and let them go. the Muslims became fearful of his murder. Then the he Prophet, may peace and the blessings of God be upon the taking his stand under a tree and surrounded by the the body of his followers, required from them a pledge of fatter service. To this ardent and sincere expression of the street feelings of devotion and sympathy which existed between the Holy Prophet and his followers, the Holy Quran refers, sping "God was well pleased with the believers when they pleased." themselves to thee under the Tree. He knew what was in the hearts." (xlviii, 19). Again, "Verily those that swear allegian to thee swear allegiance to God; God's hand is above the hands." (xlviii, 10). Their fears, however, were soon relieved by the appearance of Othman.

Among the ambassadors sent by the Quraish was a chief of the Beduins of the neighbourhood of Mecca. He, like other ambassadors, came back convinced of the sincerity of the pl grims' peaceful confessions and asked the Quraish not to preven them from visiting the Holy House. But the determination of Meccans to oppose the pilgrims notwithstanding the pilgrims purpose of their visit excited the anger of the Beduin chief, who swore that if they continued to oppose the advanced .Muhammad (may peace and the blessings of God be upon his) he would retire with all his Beduins. This threat pacified the Quraish, who said, 'Wait for a while until we make some favourable terms with Muhammad.' Then they sent one of the chief, named Suhail, to make terms with the Holy Prophet, w peace and the blessings of God be upon him. He came with proposal of peace—a proposal than which nothing could be man welcome to the Holy Prophet, may peace and the blessings! God be upon him. He was ready to buy peace and freedoms any price, so he gladly accepted every condition which representative of the Quraish imposed on him. Ali was and

(Acts

go. 800

of Others the Hol

upon his

the while

of faith the strong

etween &

ers, saying

ey pledged

was in this

r allegiang

above the

on relieved

as a chief d

, like other

of the pl.

to prevent

mination d

g the pions

eduin chief,

advance d

e upon hin),

pacified the

to write the treaty, and the Holy Prophet, may peace and the blessings of God be upon him, dictated it as follows:-

'In the name of God, Most Gracious and Merciful.'-'Stop! said Suhail. "As for God, we know Him, but this new name, we know it not. Say, as we have always said, 'In Thy name, O God.' The Holy Prophet, may peace and the blessings of God be upon him, yielded. 'Write,' he said-

In Thy name, O God! These are the conditions of peace between Muhammad, the Prophet of God, and '- Stop again !' interrupted Suhail. 'If we had recognised thy claim as a Prophet of God, we would not have hindered thee from the House, nor would we have fought with thee. Write thy name and thy father's name.' 'Write, then,' said the Holy Prophet, 'between Muhammad, son of Abdullah, and Suhail, son of Amr. War shall be suspended for ten years. Whosoever desireth to enter into treaty with Muhammad (may peace and the blessings of God be upon him) shall be at liberty to do so; and similarly whosoever desireth to join the Quraish shall be at liberty to do so. If a man goth to Muhammad without the permission of his guardian, he shall be returned to his guardian; but if any of the followers of Muhammad shall return to the Quraish, he shall not be sent back. Muhammad shall return this year without entering the city. In the following year, he and his followers may visit Mecca and stay there for three days, during which time the Quraish shall vacate the city to them. But they will not be allowed to enter the city with any weapons save such as are allowed to pilgrims, víz., to each a scimitar in sheath.' The document was signed by both the parties; the original was kept by the Holy Prophet, may peace and the blessings of God be upon him, and a copy was given to the Quraish.

Great was the indignation of the followers of the Holy A TRIAL FOR THE Prophet at the terms of the treaty which FAITHFUL. they regarded to be too humiliating. Omar,

make some t one of their Prophet, my came with ould be more blessings of d freedom si n which the

i was asked

(Augus

1908

aid o

Henc

the I

ness

Ka'a

disgr

day for i

Hes

He v

ting

him

Thos

woul

here

since

was may

the

to A

"Ke

Pro

Hol

which

in t

trea

adh

God

tria

deat

to b

hind

acco seen

in spite of his deep respect for the Holy Prophet, could be restrain himself and addressed the Holy Prophet (may prop and the blessings of God be upon him) in the following works O Apostle of God! art thou not a prophet from God? The replied the Holy Prophet. 'Are we not in the right? We are, was the reply. 'Are not our enemia's Omar. We are, The answer was in the affirmative. The answer was in the affirmative. then do we agree to such degrading terms in matters of the gion?' 'I am an Apostle of God,' answered the Holy Prople (may peace and the blessings of God be upon him), and h alone is my helper. He will not desert me. I am not disples. him.' So great was the mortification of his followers, the when the Holy Prophet, may peace and the blessings of Gold upon him, asked them to slay their victims and shave that heads, none rose to perform the ceremony. They were all dying with shame. It was not until he had repeated his communication thrice and himself set the example by slaying his victim at calling his barber to shave him that they rose to do ! bidding. They were so plunged in grief that they had welligh killed each other while shaving. So eager for peace was the Holy Prophet, may peace and the blessings of God benna him, that in securing it he even ran the risk of alienating its own followers. The enemy proposed peace and he espect accepted it though the terms proposed by the enemy were sp parently very humiliating and though by accepting with appeared to be a disgraceful peace, he was putting his follows to a severe trial. The threat of the Beduin chief to the Quantil that he would retire with his followers if they did not let let Muslims perform the pilgrimage unopposed, shows that the Quraish unaided by their allies were not strong enough to the Muslims. The request of the Quraish to the chief to the until the chief to the until they had made favourable terms with the Holy Ports also leads to a similar conclusion. The power of the Quick was now evidently broken, nor could they now command the could (may pearly aid of

(Augus

od? Yo

sht? when

enemies in

tive. Wh

ters of relative play Prophs

n), 'and H

t disoberie

llowers, the

gs of God h

shave the

ere all dviper

is communi

victim al

se to do li

had well air

ace was the

God be upon

alienating his

he esgerly

emy were ap-

epting who

his follows:

o the Qurais

d not let ile

ows that is

ough toigh

chief to stag

Holy Prophi

aid of their allies as they had done at the siege of Medina. aid of their inclining to peace at Hudaibiya. The followers of Hence the Holy Prophet had, on the other hand, displayed their readithe noise to fight if the Quraish hindered them from visiting the Ka'aba, and the terms of the treaty appeared to them to be so disgraceful that the day of the treaty appeared to them to be a day of mourning. But still the Holy Prophet welcomed peace, for in peace he saw a prospect for the rapid spread of his faith. llesaid to Omar, 'I am an Apostle of God; He alone is my helper; He will not desert me; I am not disobeying him,' thus intimating that if he was deserted by all his followers, it would do him no harm, for he was a true Apostle of God, and His Lord, shose will he was following in concluding the treaty of peace, would support him. The companions of the Holy Prophet were here sorely tried, and if they had not a deep-rooted faith in the sincerity of their leader, they would have all deserted him. was only their strong faith in the truth of the Holy Prophet, may peace and the blessings of God be upon him, that supported them in that time of trial. When Omar went with his complaint to Abu Bakr, the only answer which Abu Bakr could give was, "Keep fast hold of his stirrup, O Omar, for I testify that he is a Prophet of God." Thus it was the conviction of the truth of the Holy Prophet (may peace and the blessings of God be upon him) which overpowered all other feelings that the treaty gave rise to in the breasts of the companions. However humiliating the treaty appeared to them, they could not but continue their adhesion to the Holy Prophet (may peace and the blessings of God be upon him). Nothing could shake their faith. trial to which they were put was more than an Arab could bear; death would have seemed an easier alternative to them than to be disgraced in the eyes of the enemy. They were not only hindered from visiting the House and were returning without *complishing the object of their long journey, but they had wen a treaty concluded with the enemy which appeared to them

the Quish command the to be shameful. But, however, great the mortification could not shake their faith, and every one of them said to self, as Abu Bakr had said to Omar, 'Keep fast hold of his start for I testify that he is a true Prophet.'

The truce furnished a strong proof of the truth of the E Prophet, may peace and the blessing a A PROOF OF THE God be upon him. An impostor's h TRUTH OF THE HOLY concern would have been to follow PROPHET. pleasure of his followers. He could not have committed him to a policy which was calculated to alienate from him his the force and thus spoil in a day the work of a life-time. Ita impostor had done what the Holy Prophet did, almost alia followers would have deserted him on the spot. An important could not have afforded to run counter to the unanimous will of his followers and permitted himself to do a deed which we mortifying to their honour. The terms of the treaty appears to the Muslims not only ignominious but even incompatible the claims of a prophet, but the Holy Prophet, may peace al the blessings of God be upon him, paid not the slightest less to the wishes of his followers, nor paused to think what the would say of his act, but did what He believed to be then of his Lord. He set the pleasure of his heavenly Master shore the pleasure of others and did not fear the displeasure or descript of his adherents. And the reply which he gave to their man murs could only come from the lips of one whose sole trust vis in God and who did not depend on any human aid for his succession. The words, 'I am an Apostle of God,' could not be public addressed by an impostor to such of his followers as TER intimately acquainted both with his public and private 'He alone is my helper and He will not desert me could not address these bold words to his principal supported at a moment at a moment when their faith was put to a severe test and they were they were remonstrating with him regarding the steps by

1909.

peace to his and Now, crush

peac prop To ro

inest ever

slip !

of th

A AGG
THE

clea

Prop no o word

form The 1909.

tion was aid to b of his stire

(Ang

of the H blessings e postor's fee o follow the itted hime im his while time. II a lmost all his An impostor nimous wil ed which w aty appeared n patible with y peace ad

ak what the be the wil Master above re or desertin

slightest heel

to their mitole trust was for his success.

ot be public wers as Tire private lie rt me'-a lis

al supporters est and step steps belad

·I am not disobeying God,' said the Holy Prophet, may peace and the blessings of God be upon him. God had spoken peace and the peace and spoken to him, saying, 'If they incline to peace, incline thou to it too, to him, saying God: verily He both hears and knows.' (viii, 62). Now, the Quraish, whose power was by this time practically Now, the crushed, were suing for peace, and the Holy Prophet was bound by Divine command to grant their request. Therefore, he made peace with them and accepted every condition which they proposed so that he might fulfil the commandment of his Lord. To reject the conditions proposed by the enemy might disincline them from peace, but he was not willing to let the opportunity slip from his hands, therefore, he hastened to make peace with hem, accepting every condition they proposed. Peace was an nestimable boon in his eyes and more than counterbalanced every disadvantage that might result from the conditions proposed by the enemy. The truce of Hudaibiya is, in short, a clear proof both of the peacable disposition, and of the sincerity, of the Holy Prophet, may peace and the blessings of God be upon him.

The story of the truce and the terms of the peace also lead

A PROOF OF EHE AGGRESSIVENESS OF THE QURAISH.

to other important conclusions. "If we had recognised thy claims as a prophet," said the representative of the Quraish, 'we would not have hindered thee from visiting

the Hause, nor would we have fought with thee." These words clearly show that it was the hostility of the Quraish that had brought about the war, and that they fought with the Holy Prophet, may peace and the blessings of God be upon him, for 10 other reason save that he claimed to be a prophet. In other words, they did not fight with him because he had been first draw his sword against them, but because they hated his daims and tried to destroy him and his followers, just as the people had sought the destruction of their prophets. They were fighting with the Muslims after the flight of the

1909

QUI

had

in 1

Me

Qu

an

ref pu

ev

L

th

hu

li

su

th

tl

latter from their homes, for the same reason for which they be been persecuting and tormenting them at Mecca, It been been persecuting the Muslims at Mecca was no been persecuting the Muslims at Mecca was no other to Tslam, there could be no new motion a desire to destroy Islam, there could be no new motive of the war against the Muslims after the latter had taken refuge Medina—the war being only a continuation of the hostile that had already commenced at Mecca. Suhail, who represent the Quraish in the treaty, declared their reason for hinder the Muslims from visiting the Ka'aba and for their fight with the faithful to be one and the same. So, if the Quraish rejustified in opposing the entrance of the pilgrims into Man their war with the Muslims may also be held as justifiable, if the one act was unjust, the other must also have been upen It is pity that the Quraish themselves attributed their hostilities to their deep-rooted hatred for Islam, but the Christians su they fought in self-defence. We have already seen that at ever encounter between the Muslims and the Quraish, the It's Prophet, may peace and the blessings of God be upon in invariably complained of the aggression of his enemies. At Bat at Ohud, at the siege of Medina, he is reported to have given ret to his inward feelings in most touching words and these world speak of the aggression of the Quraish. At Badr, for instance when the dead bodies of the Mescan leaders lay before him, be expressed himself in the following words:- 'Woe and the people! ye have rejected me, your prophet! ye cast me forth, and others gave me refuge; ye fought against me and others and my help." Thus both from the testimonies of the Holy Proper and from those of his enemies, it is evident that it was the Quraish that fought against the Muslims, and that they forth against them only out of their hatred of Islam, but the the tians of to-day profess to know more than was known either the Holy Prophet (may peace and the blessings of God be per him) or to the Co him) or to the Quraish, and ascribe causes to the war which for unknown to either party.

1909.)

(Aug

h they by

. If the

other the

tive of the

en refuger

ne hostilitie

o representa or hindering

heir fightig

Quraish ver

into Mena

stifiable; by

been unjut.

eir hostilities

aristians say that at even

b, the His

be upon hin.

ies. At Bak,

ve given val

d these words

for instance,

The Quraish now saw that the Muslim party had become too strong for them, or at least it was now beyond their power to crush the Mus-MOTIVE OF THE lims. They had tried all means in their QUBAISH FOR MAKpower to destroy them, but all their efforts

had met with signal failure. When the Muslims were yet small in number and weak, they sought to crush them with their Meccan army; but when the Muslims grew in number and the Meccan force was no longer strong enough to destroy them, the Quraish called to their aid their allies and other desert tribes, and advanced against Medina, resolved to annihilate the Muslim refugees. This attempt also failed and the enemy despaired of putting an end to the propaganda. Their pride was not, however, yet totally broken. So when the Muslims went on the Lesser pilgrimage to Mecca, they opposed their advance with the aid of the neighbouring Beduins. They said they would not humble themselves in the eyes of the Arabs by letting the Muslims enter the city unopposed. But they also saw the growing success of Islam and their own waning power. The Muslims could not be for ever debarred from visiting the Ka'aba. So they asked them to go back that year and come next year to perform the pilgrimage. Finding themselves unable to continue the war with the Muslims, they availed themselves of the visit of the pilgrims to conclude with them a treaty of peace. But even in the peace their desire to check the spread of Islam is apparent. They concluded the peace on the condition that if any of them went over to the Muslims to embrace Islam, he was to be returned to his guardians, but if any of the Muslims went over to the Quraish, he was not to be sent back to the Muslims. By doing so, they hoped that they would be able to prevent their own young men from going over to Islam. Thus though they were nominally concluding a treaty of peace, they had not abandoned their hostility to Islam. Their power was weakened, but what they were now unable to accomplish by force, they

fore him, b oe unto this me forth, and others came to Holy Prophi at it was the they fought ut the Chris own either to God be apor

ar which gere

sought to achieve under the guise of peace. Their weakter of peace, but at 1 sought to achieve under the shelter of peace, but at hearth The terms of the treaty also show that no force had by

VOLUNTARY ACCEP-TANCE OF ISLAM BY

THE CONVERTS.

used by the Holy Prophet in gain converts to Islam. If he had forced to to embrace Islam, he would not be agreed to the terms proposed by Sale 1909.

to th

fact

object

there

an e

Islat

the

wou

duci

shot

but

the

and inst

of t

rest

Hol

the

IF

TIO

and

ing

an

dra

alo

rei

his Wi

He

Ho Bu

to

80

According to the terms of the treaty, every man was at library and go over to the o to desert the ranks of Islam and go over to the Quraish, whom he was to find a safe asylum and was not to be refund to the Muslims. If the converts had been forced into the net of Islam, they had now an excellent opportunity to reverting their old faith. If war had been waged by the Holy Prophet, may peace and the blessings of God be upon him, to force may to embrace the new faith, the war was now over, and there w nothing to prevent them from going back to their old religious The chain that had fastened them to Islam was now loosened; they ought to have now relinquished Islam and hastened but to the faith of their forefathers. If war had swelled the mult of Islam, the peace that was now concluded between the Holy Prophet and his inveterate enemies, ought to have been followed by a rapid fall in the number of the Muslims. But this was out the case. There was no falling off among the Muslims after the peace. Their number, on the other hand, began to rise with wonderful rapidity, thus clearly establishing the fact that the war had served as an impediment in the way of Islam, and that when that impediment was removed, men began to have into Islam in large numbers.

The events that followed the truce clearly showed while

A PROOF OF THE OPPRESSION OF THE QURAISH.

side was the aggressor. It was from the Quraish that both men and women begu to come over to the Muslims, and not single Muslim is reported to have gone but 1909.)

Augus

ir Weakles heari the

ce had be

in gaining

forced to

d not have

by Subal

s at liberty

uraish, wi

to the Quraish. This circumstance leaves no doubt as to the fact that it was the Quraish that were the oppressors, that the object of their war was to prevent the spread of Islam, and that, object of Islam, and that, therefore, when by the truce of Hudaibiya, hostilities came to thereior, the barrier that had checked the flow of converts into an end, was removed and men and women began to go over from the Quraish to the Muslims. The Quraish also knew that such would be the case, and they had provided against it by introducing in the treaty, the proviso that men going over to Islam should be sent back to their guardians. But this provision proved but a poor check. Though the Holy Prophet, may peace and the blessings of God be upon him, strictly observed the treaty and refused to receive any converts from Mecca, yet the converts instead of going back to the Quraish, formed a new settlement of their own, until the Quraish, seeing the uselessness of the restraints they had imposed on the converts, requested the Holy Prophet to expunge the proviso from the treaty, and now the converts began to freely join the Muslims at Medina.

While Suhail was settling terms with the Holy Prophet, his IRRESISTIBLE ATTRAC- son, Abu Jandal, whom his father had put in chains for his having professed Islam TION OF ISLAM. and from whom he had tried to force a recantation by subjecting him to painful tortures, escaped from Mecca in his chains and flung himself among the Muslims for protection. His father dragged him away, beating him severely, while he screamed aloud to the Muslims to save him. But the Muslims could tender him no aid, for the Holy Prophet had given him over to his father in compliance with the terms of the treaty. Observe with what irresistible force Islam drew converts towards itself. Here was a man who was tortured for having believed in the Holy Prophet, may peace and the blessings of God be upon him. But the person for whose sake he had suffered indescribable tortures refused to take him. He asked the Holy Prophet to see how great were the torments which he was suffering for his

be returned to the rath to revert ly Prophet force men there wa old religion v loosened; stened back the make n the Holy en followed his was not ns after the o rise with act that the Islam, and gan to for

owed which as from the omen begu s, and nois e gone but

1909

char

God

Givi

bles rent

10011

exp

Our

whi

be 1

to t

God

hee

gW(

m

fa

th

faith and requested him to take him in his protection, appreciate the carnestly appreciated to the carnest his request was refused. He earnestly appealed for the company hands from the company hands from the company to but he was given back into those very hands from which had begged to be delivered. He was being whipped before very eyes of the Muslims and was screaming aloud for assistant to deliver him from him but not a hand was raised to deliver him from his personal father. But did this unsettle his faith? Did the hold of the on his heart slacken after he had met with the refusal? not in the least. Neither the tortures inflicted on him by father, nor his rejection by the Muslims affected his faith at a Shortly after, he again escaped from Mecca and joined a partial at the standard of the standar of converts that had, like him, effected their escape in the holy city after the truce of Hudaibiya. The story of the Jandal shows that it was not only before the Flight Muslims were subjected to tortures, but that the persecution of the Meccan converts continued even after the Flight L patience with which Abu Jandal and other converts bore by persecution, and the steadfastness with which they clung to the Holy Prophet (may peace and the blessings of God be up him), notwithstanding their rejection by him is a strong put of the power of Islam and the sincerity of the Holy Propts Wonderful were the conquests which Islam made of the hand of men, but the Christian missionary still persists in sajig that Islam spread itself not by its own power but with thesi of the sword. Can sword work greater wonders than the which Islam worked among the people of Arabia, and can said make greater conquests than those which Islam made of the hearts of men?

Though Sir William Muir will not admit in plain with

Muir's Testimony. TO THE POTENCY OF ISLAM.

that Islam spread itself, not by the small but through its own vitality, yet the lowing remarks of his clearly show is it was peace and not war that was family

able to the spread of Islam and thus practically refute the

ed for being the for assistant

s persecution
hold of the
refusal? Whim by him
s faith at a

escape fra escape fra story of Abu Flight that e persecution Flight. The

erts bore is clung to its God be upon strong prof Holy Prophes

of the hear ists in soying with the sil

nd can swal

plain was
by the swad
yet the filrly show tan
at was faran-

charge that the Holy Prophet, may peace and the blessings of charge that the Holy Prophet, may peace and his religion. God be upon him, resorted to sword to spread his religion. God be upon him, for accepting the peace and the blessings of God be upon him, for accepting the peace on appablessings of God be upon him, he says:—"The ten years' truce rently disadvantageous terms, he says:—"The ten years' truce would afford an opportunity and time for the new religion to expand, and to force its claims upon the conviction of the expand, and to force its claims upon the conviction of the which the Holy Prophet, may peace and the blessings of God which the Holy Prophet, may peace and the blessings of God be upon him, made peace with the Quraish. This clearly leads to the following conclusions:—

1. That the Holy Prophet, may peace and the blessings of God be upon him, was compelled to fight and that if he had been left to himself, he would not have resorted to fighting.

2. That he did not fight to spread his religion by means of sword, for fighting only hindered the progress of Islam.

3. That if there had been no war, Islam would have made much greater progress.

4. That Islam is a reasonable religion and is sure to force itself on the conviction of the people if it is afforded an opportunity to do so.

5. That nothing is so favourable to its spread as peace and tranquility, and that in times of peace, it is sure to make far greater conquests than in times of war.

These are the conclusions to which Muir's own admission leads us, and there can be no stronger refutation of the charge that the Muslims resorted to sword of their own free will, and that they did so to force men to accept Islam.

Consider also the compliment which Muir unconsciously pays to Islam and to the sincerity of its followers in the following words:—'The Prophet, says he, 'had sufficient confidence in the

1909.

occas.

iranq

met a

of ser

by to

altog

may

шау

peace Hud

his n

Mas,

Sonsi

prop

time

war.

one s

estal Islan

oppo

emb

has 1

and

affor

for t

truth

TF BASI

youn

loyalty of his people and the superior attractions of Island fear no ill effect from the counter clause that none should be might desert his standard.' December 18 and delivered up who might desert his standard. Does not the thousands of men that had hitherto mean that the thousands of men that had hitherto entry his faith had not done so from any worldly motives or throw fear of punishment, but that they had done so because the were attracted to Islam by 'its superior attractions'? There had been waged for six years and his followers were to reckoned by thousands, but, according to Muir, all these to sincere Muslims and they adhered to him only because of superior attractions of the faith he preached,

Muir has rightly guessed the motives of the Holy Prople AN EVIDENT VICTORY. may peace and the blessings of God be upon him, for accepting the peace of terms which were apparently very unfavourable. He, according to Muir, saw in peace the triumph of Islam and therein welcomed it, even though his followers disliked the terms of the treaty. The events that followed the treaty proved in truth of his anticipations. Soon after the conclusion of the treaty, the Word of God came, announcing the peace to be victory. "At the close of the first march," says Muir, "the pilgrims might be seen hurrying across the plain, urging this camels from all directions and crowding round the Proplet 'Inspiration has descended on him,' passed from mouth to month throughout the camp. Standing upright upon his came Muhammad recited the Sura entitled the 'Victory' which open thus :-

'Verily, We have given unto thee an evident victory'."

When the passage was concluded, 'what,' asked one of the audience with wonder, 'is this the victory?' 'Yea,' replied by Holy Prophet, by Him in whose hand is my breath, it is victory.' And so it turned out to be. "There was no previous victory." victory," says Zuhri, "in Islam, greater than this. On all other

1909.)

(A123 of Islam, v e should oes not to embrace or throng Decause the s'? The ra rs were w l these ver ecause of the

oly Proping of God be he peace or He, according and therefor the terms d proved the usion of the ace to be s Muir, "the urging their the Prophet. th to mouth his came

victory'." l one of the replied its eath, it is no previous On all other

which opens

occasions there was fighting; but here war was laid aside, occasions and peace restored; the one party henceforward met and conversed freely with the other, and there was no man net and or judgment among the idolaters who was not led thereby to join Islam. And truly in the two years that followed, by w join as many persons entered the faith as there belonged to it altogether before, or even a greater number." This account may appear to some to be exaggerated, but the proof of this may be found in the fact that while the Holy Prophet, may peace and the blessings of God be upon him, went forth to Hudaibiya with only fifteen hundred men, two years later in his march against Mecca he was accompanied by ten thousand. las, those who allege that Islam was spread by sword do not onsider these evident facts. What sword was needed to propagate a faith which made such marvellous progress in times of peace and whose progress was only hampered by war. We admit that the sword was of great service to Islam in one sense, viz., it checked the hand of the oppressors, finally established peace and tranquility in the land, and thus afforded Islam an opportunity to expand, unhampered by the violent opposition of its enemies. But to say that men were forced to embrace Islam at the point of sword is the blackest of lies, and has not the slightest support of facts. The truce of Hudaibiya and the success of Islam in the two years of peace that followed afford lessons which the critics of Islam should take to heart, for they teach that Islam spread itself by the force of its own truth and not by the force of sword.

Shortly after the return of the Holy Prophet (may peace and the blessings of God be upon him) THE STORY OF ABU BASIR. to Medina, Abu Basir, one of young converts, made good his escape om Mecca and appeared at Medina. The Quraish sent two with a letter to the Holy Prophet (may peace and the lasings of God be upon him) demanding the surrender of the

Joing fugitive in accordance with the terms of the treaty.

190

to 1

the

and

and

COL

fau

Ba

cor

eni

COL

Ja

the

lin

to

hi Th

H

co

ar

ha

P

h

ta an

CE

The Holy Prophet, may peace and the blessings of God be to Abu Basir, you know the terms was to with these people. Treachery is not allowed in our religion God shall open a way for you and for the other helples of Mecca. Go back to your people of verts that are at Mecca. Go back to your people, a sked Ahn D. thou send me back to the idolaters," asked Abu Basin, will put me to affliction in order to turn me from the fair "Go," repeated the Holy Prophet, "and God will open a month of the relationship open a month of the for you and for the other helpless converts." So he reliced started with the messengers, but when the party real Zul Hulaifa, he seized the sword of one of the companion at slew him. The other man fled back in terror to the lin Prophet, may peace and the blessings of God be upon in. Abu Basir followed him to Medina and again appearing below the Holy Prophet, said, "O Apostle of God, thou hast discharge thy obligation by delivering me into the hands of my pool But I have preserved my faith and saved myself from being my to affliction and from being made a toy by the idolaters." At Basir pleaded that he was now free to remain at Medina, with bringing any blame on the Holy Prophet (may peace and be blessings of God be upon him) who had fulfilled the treaty is delivering him up. The Holy Prophet, however, did not like to his reasoning. Abu Basir saw that the Holy Prophet woll again hand him over to his people, if messengers came from Mecca, demanding his surrender; so he quitted Medins ad turned his steps, not to Mecca where he had already suffers persecution, but to a place near the sea-shore. The news sa reached Mecca, and other young converts (including Abu January son of Suhail) who were being tormented for their faith, example of the original of the origin from Mccca and joined Abu Basir. The party, which by numbered about 70 men, began to live on the booty obtains from the Meccan caravans. This greatly harassed the Qurate who at last cont who at last sent a request to the Holy Prophet, may peace the blossing of Control of the blossing the blessings of God be upon him, asking him to call the company 1909.)

Aug

God be type

e have the

our religion helpless on

ople."

u Basir,

n the faith?

open a vi

he reluciati

arty real

mpanions an

to the By

be upon lim.

earing before

ast discharge

of my people

rom being p olaters." Al-

edina, with

to Medina and to expunge from the treaty the clause relating to to Meurader of the converts. The Holy Prophet, may peace and the blessings of God be upon him, acceded to their request and the party was summoned to Medina.

The Christian critics, who are always blind to the outrages committed by the Quraish and have a quick eye to discern commission of the Muslims, may object to the course adopted by Abu Basir and his companions. But a just critic will hold their conduct to be quite justified. Though peace was concluded between the Holy Prophet and the Quraish, yet no peace was enjoyed by these converts. We have seen how Suhail, who concluded the treaty with the Holy Prophet, beat his son, Abu Jandal, before the very eyes of the Muslims, immediately after the conclusion of the treaty. When Abu Jandal came to the Muslim camp, he was in chains and piteously implored the Muslims to save him from the torments which his own father inflicted on him for his faith. The same was the fate of the other converts. Though they were suffering unbearable torments at Mecca, the Holy Prophet, may peace and the blessings of God be upon him, could not give them shelter, and when they came fleeing to him, he was required by the Quraish to deliver them up to them, and they had to go back to the same torments from which they had fled. We have seen how Abu Basir requested the Holy Prophet not to surrender him to the Meccans who inflicted on him torments to turn him away from Islam, but the Holy Prophet could not accede to his request. Under these circumstances, the converts were perfectly justified in fleeing from Mecca and supporting themselves on the plunder of the Meccan caravans. The Meccans not only tormented them at Mecca and tried to force them to recant, but even did not allow them to join their brethren at Medina. Thus, even after their flight from Mecca, they were under a ban and therefore they were quite justified in taking a course which at last compelled their

peace and the the treaty in did not listen Prophet would es came free l Medina ani ready sufferd he news sa ng Abu Janu faith, escapel y, which cr pooty obtains d the Qursis, nay peace rd

all the confers

(August

persecutors to remove their ban and permit them to live with

Muir complains that the Holy Prophet, may peace and the blessings of God be upon him, only fulfilled the letter of the treaty and did not try to promote peace and tranquility by restraining the converts from plundering caravans, as he was bound to do by the spirit of the compact. It is painful to see that the Christian critics never take into consideration the conduct of the enemies of Islam. Were the Quraish, I would ask Sir William Muir, promoting peace and tranquility when they subjected the Muslims of Mecca to painful tortures even after the treaty? The Quraish were oppressing the converts. They allowed them no peace at Mecca, nor did they permit them to live among the Muslims. The Muslims could render these converts no aid. Therefore they had every right to work out their deliverance, and when the Holy Prophet, may peace and the blessings of God be upon him, rendered them no assistance, it would have been cruelty to them even to restrain them from working for their freedom. The Quraish were the oppressors and the converts were the oppressed. True to the terms of the treaty, the Holy Prophet, may peace and the blessings of God be upon him, rendered his followers no aid, even though they were oppressed. But Muir would have him do more? He would have him side with the oppressors and aid them in the persecution of his own followers. He makes no attempt to realise the situation of the converts who lived in Mecca & prisoners suffering persecution for their faith and who were treated as outlaws when they effected their escape from confinement and persecution.

One cannot help admiring the faith of Abu Basir and his companions which throws a strong light on the power of Islam.

1909.) Abu Ba

and at embrac and he

effected it was fastene man fo

> the sta Janda and ho this di

> the de may P 7

> > Des

SOVER PRINC addre (r sh heral voice ly su

to th in th to th (9.

i.e., -of (vii, missi their

peac of th ive with and the of the ility by s he was I to see tion the I would ity when ires even converts. nit them hese con. ut their and the stance, it em from ppressors terms of ssings of though o more? them in tempt to lecca as

ho were

pe from

and his

of Islam.

Augus

Abu Basir, for instance, bore all sorts of persecution for his faith Abu Basir, for instance, bore all sorts of persecution for his faith and at last came fleeing to the man whose religion he had and at last came fleeing to the man whose religion he had and at last came fleeing to the help. The help was refused, and he was delivered into the hands of his persecutors. He again asked his escape and again asked for help, but now also fleeted his escape and again asked for help, but now also it was refused him. But so strong were the chains that it was refused him to Islam that even this repeated rejection by the fastened him to Islam that even this repeated rejection by the stability of his faith. We have already seen how Abu the stability of his faith. We have already seen how Abu Jandal bore the whipping of his father within the Muslim camp and how he screamed for help which was not given him, but this did not impair the strength of his faith. Wonderful was the devotion of these Muslims to Islam and to the Holy Prophet, may peace and the blessings of God be upon him.

The Holy Prophet, may peace and the blessings of God be To upon him, was a prophet, not only for Arabia, DESPATCHES but for all the world. While he and his fol-AND SOVEREIGNS lowers were being persecuted at Mecca, God PRINCES. و ما ار سلناك الا كما فق للناس بشير أونذ يرا: addressed him saying i. e., 'We have not sent thee but to men generally as a herald of glad tidings and a warner.' (xxxiv, 128). Again, the voice of God came to him saying: ما ارسلناك الارحمة, (ا نبياد اندو., "We have not sent thee but as a Mercy to the worlds." (xxi, 108). While the Quraish were engaged in their endeavours to crush out Islam by keeping it confined to the walls of Mecca, he was bidden by God to declare, قل يا ايها الناس اني رسول الله اليكم جميعا (اعراف ١٠) i.e., "Say, 'O men, verily, I am the Apostle of God unto you all," of Him whose is the kingdom of heavens and the earth." (vii, 158). As Moses and other prophets of Israel had their mission confined to their own people, they repeatedly spoke of their God as the Lord of Israel, but the God of Muhammad (may peace and the blessings of God be upon him) was not the Lord of the Quraish only or of the Arabs only, but of all the worlds,

1909.1

the wor hand, al

As

war bet to the 1 occupie he had preachi whom

Quran of the libera youth

might

bin T prison the H him,

them sprea but a

Holy ary and the

orac Ara the

him

for he was an Apostle for all the worlds. He did not speaked for he was an Apostle of the God of the Quraish, but he speaked himself as an Apostle of Him whose is the big spoked of himself as an Apostle 'of Him whose is the kingdom heavens and the earth.' (vii, 158). He did not spurn the out. siders as Jesus spurned the woman of Canaan, saying, q was no sent but to the lost sheep of the house of Israel.' Jesus gaveal those that did not belong to the house of Israel the loathsome epithel of 'dogs' (Matt. 25, 26), but the Holy Prophet, may peace and the blessings of God be upon him, said he had come as a Mercy for all the worlds (xxi, 108). He believed his mission to be universal from the very beginning. When the foreigners that were at Mecca believed in him, he called them 'the first fruits' of the countries from which they came, thus showing that he expected to reap a rich harvest in those countries. He called Bilal 'the first fruits of Abyssinia' and Suhail 'the first fruits of Greece.' These were among his earliest followers and the designations which he gave them clearly show that from the very first he believed himself to be a prophet not only for Arabia but also for the rest of the world, and was certain that his religion would spread not only among his own countrymen but also among other nations. Thus the case of Islam is different from that of Christianity; the former addressed itself to all the people from the very beginning, while the latter sought a following among the 'dogs,' only when it was rejected by 'the children.' Jesus said, 'It was not good to take the bread of the

Jesus said, 'It was not good to take the bread of the children and to cast it before dogs,' but when 'the children' refused to take the bread which he had brought, it was to be cast before the 'dogs.' It is a sad irony of fate, that those whom Jesus treated as 'whelps' and 'dogs' and whom he refused to give even the 'crumbs' of his table, snatched away the whole of his bread, while those whom he fondled as his own children tasted not a bit of it. But the Holy Prophet, may peace and the blessings of God be upon him, did not divide the people of

the World into 'children' and 'dogs' as Jesus did. On the other the World in the earth were as children to him. Unlike band, all nations of the earth was sent as a Mary, he said he was sent as a Mary. hand, all many, he said he was sent as a Mercy to the worlds.

As soon as he had time to breathe owing to the cessation of As solved him and the Quraish, he began to send his message the neighbouring people. Though his time had been mainly to the neighborhood the attacks of his numerous enemies, yet be had not neglected the work of preparing missionaries for the preaching of his faith among the people. There were many whom he caused to learn the Holy Quran by heart so that they might be able to recite it to others. The missionaries that were massacred at Raji and Bir Mauna were the reciters of the Holy Quran. When a large number of the Meccans fell into the hands of the Muslims at the battle of Badr, many of them were liberated without payment. To each of these were allotted ten youths to be taught the art of writing, and in the their case the service was held as equivalent to a ransom. He also desired Zaid bin Thabit, who had been taught writing Arabic by one of the prisoners of Badr, to learn Hebrew and Syriac. This desire of the Holy Prophet, may peace and the blessings of God be upon him, to spread education among his followers and to make them learn the Holy Quran clearly points to the fact that he wanted to them qualify themselves to act as the preachers of Islam and to spread the faith by peaceful means, not only among the Arabs, but also among foreigners. Whenever an Arab embraced Islam, he instructed him in the principles of his faith, taught him the Holy Quran and sent him to his own tribe to act as the missionary of Islam. Many of his followers were also good speakers, and it was by their well delivered speeches that they often won the hearts of their audience. The Muslims did not lack even orators and poets of the Arabian type. Once a deputation of an Arabian tribe came with their poet and orator and challenged the Holy Prophet, may peace and the blessings of God be upon him, to produce a poet and an orator to compete with their poet

August speak of spoke of

gdom of he out Was not gave all

athsome et, may ad come mission oreigners

the first ring that Ie called rst fruits and the

from the only for in that country-Islam is

ed itself e latter rejected

ad of the children was to be se whom efused to whole of children eace and people of

lugos sof

and orator. At the conclusion of the contest, the chiefs of the trribe exclaimed, "By the Lord, how rich is this man's fortune! His poet as well as his orator surpasseth ours in eloquence."

As soon as the truce of Hudaibiya gave relief to the Holy Prophet, may peace and the blessings of God be upon him, he turned to the neighbouring nations and sent embassies to their princes to announce to them his claim and to invite them to his faith. In order to seal his letters to the princes, he had a signet ring prepared which bore the inscription 'Muhammad, the Apostle of God.' These letters were despatched to the Roman Emperor, Heraclius, to the Persian King Khusrau Parvez, to Harith, Prince of the Bani Ghassan, to Muchoukas, King of Egypt, to Hauza, Chief of Yamama, and to the King of Abyssinia. Later he sent envoys to other princes.

The ambassador sent to the Kesra of Persia was Abdullah LETTER TO THE bin Huzaifa. When the letter of the Holy CHOSROES, A GREAT Prophet was delivered to the proud king of Persia, he was so enraged at what he MIRACLE. considered to be the audacity of the writer in addressing him on terms of equality that he tore the letter to pieces. When the Holy Prophet, may peace and the blessings of God be upon him, heard of this, he prayed and said, "Even thus, O Lord, tear his kingdom to pieces;" and the fulfilment of this prayer is writ large on the pages of history. 'The King of kings' was not satisfied with the mere tearing of the letter. He sent an urgent order to his Governor at Yemen to have the Prophet arrested and sent as a prisoner to the Persian court. Poor Kesra! he did not know that the followers of the very man whom he now considered as an insignificant preacher were to sit on the very throne from which he now, in his pride, was issuing orders for the arrest of the Prophet. His Governor at Yemen at once despatched two men to carry out the orders of the Great Chosroes. Kesra was a great monarch, and the orders of his court were regarded to be superior to opposition. The messengers

1969.)

first ca

the K
Muhan
gers pr
Holy I

him) to

them for a

from
was i
that
Holy
summ
that

Yem Holy turn for r

son.

eart's from give the God

trui tan arr

and

of the ortune:

Holy of their

signet.

Id, the
Roman

Vez, to

King of

Abys.

to his

odullah ne Holy d king what he ng him When

When
upon
Lord,
prayer
s' was
sent an

Prophet
Poor
whom
sit on
issuing
Yemen

of his

first came to Mecca, and great was the joy of the Quraish first came to Mecca, and great was the joy of the Quraish to see the mighty sovereign of Persia determined to wipe out to see the mighty sovereign of Persia determined to wipe out the new movement. Abu Sufian said exultingly, "Now that the new movement has resolved to extirpate Muhammad, the King of Persia has resolved to extirpate Muhammad, where the measure of the messen-block proceeded to Medina, but when they appeared before the gris proceeded to Medina, but when they appeared before the moly Prophet (may peace and the blessings of God be upon him) they were so inspired with awe that they began to tremble and could hardly support themselves. When the Holy Prophet (may peace and the blessings of God be upon him) learned from them the object of their mission, he asked them to stay there for a day and promised to give his answer on the morrow.

During the night, he earnestly prayed to God to deliver him from the new danger which threatened to be formidable, and was informed by Him that He had killed 'the King of kings' that very night through his son Siroes. In the morning, the Holy Prophet, may peace and the blessings of God be upon him, summoned the messengers to his presence and told them that that very night his Lord had killed their lord through his own son. With that answer, the wondering messengers went back to Yemen, anxious to know whether the startling news which the Holy Prophet had delivered to them was true. If the news turned out to be true, that was an evident sign of his truth for none but a messenger of the Omniscient could tell such an event that happened at so great a distance. There was no earthly telegraph to communicate the news to the Holy Prophet from the Persian capital; only a messenger from heaven could give that information. They went to Yemen and communicated the answer of the Holy Prophet (may peace and the blessings of God be upon him) to the Governor. He also wondered at the news, and said that if the news was true, there was no doubt as to the truth of the Prophet, who had told the news at so great a distance. And the news turned out to be true. Shortly after the arrival of the messengers, a letter from Siroes was placed in the

already learnt through the Holy Prophet, may peace and the blessings of God be upon him. There could be no clearer proof to Holy Prophet. The result was, as might the truth of the Holy Prophet. The result was, as might naturally be expected, that the Governor at once embraced Islam, Mui who cannot be expected to credit the Holy Prophet (may pero and the blessings of God be upon him) with a miracle, observe that tidings had already reached the prophet of the deposition and death of the Persian monarch. He ignores the fact that the Holy Prophet had told the messengers that the murder had taken place that very night which they had passed at Medita, and the fact that the Governor with many others embraced Islam at witnessing the truth of the communication clearly slove that it was as the Holy Prophet had said. But if the murder had already taken place, and a new sovereign had occupied the throne, the news ought to have been at once officially communicated to the Governor. How was it possible that the new should have reached Medina, while the Persian Governor at Yemen and his officers who were in close touch with the Persian affairs should have been yet ignorant of so startling a catatrophe? The Governor had only a short time before received orders from the Persian Court for the arrest of the Holy Prophet (may peace and the blessings of God be upon him) and had without any delay sent men to Medina in compliance with those orders, and it was inconceivable that in so short a time the event should have both taken place and been published as far as Medina. Again, if in so short a time the rumour had traversed the vast expanse of the Arabian desert and reached Medina, how did it happen that the event was not known to any but the Holy Prophet (may peace and the blessings of God be upon him). The messengers had been travelling through Arabia to Medina, but strange to say, the rumour did not reach their ears. They even stayed at Medina for one day, still no body told them of the told them of the death of the great Kesra whose subjects the

1909.)

their ap

These speople, must ha

strange did not even du

back to ignoral ture. asserti

from h
of the
rumou
not se
Lord l

and of truth. of a ro the ot it to l

the ap

but laith

(August 1909.) hey bad and the proof of aturally Muir y peace observer position that the der had Medina, mbraced ly shows murder occupied lly comhe news rnor at Persian a catas. received ly Prom) and ace with time the d as far our had reached n to any God be

1 Arabis

h their

ects the

Nor did they hear the report during their messengers were were not live. return Journal Unlike the Arabs, they had shaved beards, return journey. their appears, golden belts and silken dress. Traditions note their appearance because the Holy Prophet (may peace and the blessings of God be upon him) expressed his dislike of it. The strangers must have attracted the attention of the These bulances of the Persian court, who, recognising them as men of the Persian court, post have questioned them as to the truth of the report which, must use of Muir, had gained currency among the people. And strangest of all, the rumour that had travelled so fast to Medina, did not reach the Persian Governor at Yemen and his subjects Aren during the absence of the messengers, and when they came tack to Yemen, they found the Governor and his people as ignorant of the tragedy as they were at the time of their depar-These considerations plainly show the baselessness of the assertion that the Holy Prophet had not received any message from heaven but that the tidings of the deposition and murder of the great Chosroes had already reached his ears. Again, rumours are not always reliable, and the Holy Prophet could not say, merely on the authority of a flying report, that his Lord had killed their lord through his own son that very night and offer it to the Governor who had sent them as a sign of his truth. He could not make his truth dependent on the accuracy of a report, which had no known authority for its truth. On the other hand, if it was merely a rumour, he, far from believing it to be true, ought to have been led to discredit the story by the appearance of the messengers who had no knowledge of the tragedy.

The messengers and the Governor were better able to judge the announcement of the Holy Prophet than Muir, and the fact they did not take that view of his words which Muir has taken but accepted it as a clear sign of his truth and embraced his with on the only evidence of this sign is an incontestible proof

1909.)

he threw

new Pro

sble as)

the Gove

the great

st Medi

yet gro

neighbo

to be re

be relie

inconce own ac

the M

Persia

Holy

show8

If Per

wante

could

Was I

of th

cong

supp

thro

Mus

Mai

Pro wit

sign

wit

be

Ye

alli

she

of this miracle of the Holy Prophet. When a letter from the of this miracle of the Prophet (may peace and Persian court confirmed what the Holy Prophet (may peace and Persian confirmed what the Holy Prophet (may peace and Persian confirmed what the Holy Prophet (may peace and Persian court commissions of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him) had told the messengers of the blessings of God be upon him blessings of God be upon him) had told the messengers of the god be upon him blessings of God be upon him blessings of the God be the blessings of God be appeared. This shows the converted. This shows the shows the shows the converted to others with him were at once converted. This shows that the announcement of Holy Prophet (may peace and the blessings of God be upon him) was undoubtedly a miracle. But Muir's unwillingness to accept it as a miracle naturally leads him to attribute the conversion of the Governor to other motives, "The glory of Persia," says he, "had now departed." Long ago, she had relaxed her grasp on Arabia; and the Governor of Yemen was now free to choose a protectorate more congenial to his people. Badzan, therefore, gladly recognised the rising fortunes of Islam, and signified his adhesion to the Prophet. Thus according to Muir, the Governor of Yemen embraced Islam no because he was convinced of the truth of the Holy Prophet by witnessing a sign, but the reasons were political and consequently his faith was insincere, hypocritical. It was the rising fortuna of Islam that, according to Muir, tempted him to embrace the new faith. But this view is contradicted by what Muir himself writes only a few pages before. Speaking of the embassies which the Holy Prophot (may peace and the blessings of God be upon him) sent to various sovereigns and princes, he says "It may seem a chimerical and wild design in the Prophet of Medina ... scarcely able as yet to maintain his own position helplessly besieged twelve months before, and forced but lately to retire from Mecca with the purpose of pilgrimage unfulfilled, -that he should seek to extend his mission to Egypt, Abyssinia, and Syria, nay even to Roman and Persian Empires." Such is Muir's own picture of the political position of the Holy Prophet (may peace and the blessings of God be upon him), but when he comes to the question of the Governor of Yemen's conversion to Islam, he explains it away by saying that it me out of a desire to seek the protection of the Muslim state that August m the ce and ers on many at the lessinge Muir's him to The ago, she Yemen al to his fortunes Thus, slam noi phet by equently fortunes ace the himself n bassies of Gud he says ophet of position it lately fulfilled, byssinia, " Such he Holy im), bot Yemen's

t it was

ate that

be threw off his former religion and adopted the faith of the be threw on the whom Muir himself describes as 'scarcely prophet. He wantain his own position' ble 23 yet to maintain his own position' could hardly induce the Governor of a distant province to seek his protection against the great Chosroes. Indeed a kind of state had been established Medina, with the Holy Prophet at its head, but it had not st around sufficiently strong to be recognised as such by the neighbouring princes and governors, and it was the last state be regarded as a rival to the great kingdom of Persia and to be relied on for assistance against the said government. It is potential inconceivable that the Governor of Yemen should have, of his OWN accord, surrendered himself and his subjects to the yoke of the Muslim state at Medina in preference to the suzerainty of Persia. His sending two men to Medina with summons to the Holy Prophet (may peace and the blessings of God be upon him) shows that he had a very poor opinion of the Muslim power. If Persia had relaxed her grasp on Yemen, and the Governor wanted to throw off the yoke of the Persian Government, he could do so without submitting to the Muslim yoke. There Was no use in exchanging one yoke for another. The authority of the Muslims who followed a new religion could hardly be congenial to his subjects who were all heathers. But even if we suppose that Badzan, the Governor of Yemen, was desirous of throwing off the Persian yoke and of seeking alliance with the Muslims, he could do so without embracing the Muslim faith. Many tribes had already entered into alliance with the Holy Prophet (may peace and the blessings of God be upon him) without embracing his faith. One of the clauses of the treaty signed at Hudaibiya was that whosoever wished to make alliance with the Holy Prophet (may peace and the blessings of God be upon him) was at liberty to do so. Hence the Governor of Yemen could easily gain the support of the Muslims by making alliance with the Muslims without accepting their faith. In short, Muir's statement that the Governor embraced Islam

1909.

because he wanted to become independent of the Persian Gov. ernment has not the slightest support of facts and has in source only in the imagination of Muir. The only motive which can reasonably be ascribed to Badzan for embracing Islam was a religious one. He saw the fulfilment of the words of the Holy Prophet, which served as a double sign. Not only the words of the Holy Prophet (may peace and the blessings of God be upon the Holy Prophet was himself destroyed. Thus the world saw a two-fold miracle. God both destroyed the great enemy of of the Holy Prophet and disclosed to him his murder at a time when the event was not known to any body in the whole of Arabia,—and in fact on the very day of its occurrence. This grand miracle converted not only Badzan but many others with him.

Muir's desire to spoil the miracle leads him to make some other misstatements. For instance, he says, that the Keissa wanted to inquire into the faith of the Holy Prophet (may peace and the blessings of God be upon him) and it was that desire which induced him to send orders to his Governor at Yemen to despatch envoys to Medina to procure trustworthy information' regarding the new faith. This statement is not only unfounded but also on the face of it absurd. It is ridiculous to think that the proud and great Chosroes condescended to make inquiries into the teachings of the Prophet, whose letter he had torn to pieces and whose messenger he had repulsed with contumely. It must be remembered that according to all trustworthy authorities, it was Khusrau Parvez, not his son Siroes, as Muir supposes, to whom the Holy Prophet (may peace and the blessings of God be upon him) had sent his famous letter. The rejoicing of the Quraish at learning the object of the embassy, the trembling of the messengers with fear in the presence of the Holy Prophet, the Holy Prophet's asking them to wait and the reply

he gave of Muir

single at He is at him the

> Th Letti

for his the mest claims the upon the haract

letter,
who has
these
Holy I
and it
intervi

self.

present interpolations ordere

for the present certain present the E

ing the vill d

Anguar an Gor.

has in e which lam was

he Holy Words of De upon

ho had himself od both lisclosed

own to
ery day
Badzan

ke some Keista y peace t desire

men 'to
mation'
founded
nk that
nquiries

torn to tumely. authonir sup-

lessings ejoicing te tremhe Holy

ne reply

be gave them next morning, all these facts show the absurdity of Muir's assumption. His statement has not the support of a of Muir's assumption and owes its origin only to his inventive brain. Single authority and owes its own comments, but we cannot give the is at liberty to make his own comments, but we cannot give the is at liberty to make his own of his own.

The messenger who carried the Holy Prophet's letter to the Roman Emperor was Dihya. Heraclius LETTER TO HERACLIUS. received the letter while he was making a pedestrian journey to Jerusalem in fulfilment of his vow for his splendid victory over the Persians. The Emperor treated the messenger with respect and displayed great interest in the claims of the Holy Prophet, may peace and the blessings of God pon him. In order to acquaint himself better with the haracter of the Prophet from whom he had just received a letter, he summoned to his presence some Meccan merchants Tho happened to be there with a caravan from Arabia. Among these merchants was Abn Sufian, still a bitter enemy of the Holy Prophet (may peace and the blessings of God be upon him) and it is through him that we have received an account of the interview which took place between the Emperor and him-When the Meccan traders were introduced into the presence of the Christian Emperor, he asked through an interpreter, "which of you is nearest of kin to this man who claims to be a prophet." 'I,' replied Abu Sufian. Then he ordered Abu Sufian to stand nearer and asked his companions to stand behind him and contradict him if he told a lie. "But for the fear of being contradicted by my companions in the Presence of the Emperor," confesses Abu Sufian, "I would have certainly told him some lies regarding Muhammad, but the Presence of my companions prevented me from doing so." Then the Emperor proceeded to put him some questions which are intelligent and so helpful to a seeker after truth in determining the truth of the Holy Prophet that their reproduction here rill do benefit to many of the readers. I give below in a tabular form the questions with their answers by Abu Sufian.

Questions by the Emperor.

- Answers by Abu Sufian,
- What kind of family does he come from?
- Did ever any among you put forward such a claim before?
- 3. Was any of his ancestors a king?
- 4. Is it the rich or the poor that generally believe in him?
- 5. Are his followers increasing in number or are they falling off?
- Does any of his followers relinquish his faith after having once accepted it?
- 7. Was he ever accused of falsehood before he made this claim?
- Has he ever been guilty of perfidy?
 - Did you fight against him ?
- Which of you comes off victorious?
 - 11. What does he bid you do?

- He belongs to a noble 1. family.
 - 2. No.
- 3. No.
 - 4. It is mostly the poor that follow him,
 - They are increasing incessantly.
 - 6. No.
 - 7. No.
 - Not yet. 8.
 - Yes. 9.
 - Sometimes he is vit 10. and sometimes we torious are victorious.
 - 11. He bids us abandon the worship of our idols and ador one God; to give up the practices of our forefather, say prayers; to give alms; 10 observe truth and purity; b abstain from fornication and vice; and to respect the list of kinship.

1909.

Whe of the t

of God remark (For, if

treat th their se sent as saintly

act as birth). any of

might Sufian any of

that h respec

been now s God.

> what the to a tru

in th follo

follo like it ald conv

with

he o

Muc

(Augus)

ufian,

a poble

he poor

asing in-

e is vic

andon the and adore up the refathers; alms; to purity; to action and

t the lies

When Heraclius had received these answers, he was convinced 1909. When Hold Prophet (may peace and the blessings of the truth of the Holy Prophet (may peace and the blessings of the truon of the truon him). With reference to his first question he remarked that all prophets are raised from respectable families. (For, if they are of low extraction, the people are tempted to (For, if they with contempt and low birth serves as a barrier to treat them was a following among the people to whom they are their securing a following among the people to whom they are their securities of God. There may be pious and even solutive men among the mean born, but those whom God selects to act as His Messengers to His people are invariably of respectable birth). With regard to the second question, he observed, 'If any of the Quraish had laid claim to prophecy before him, one might have thought he was only imitating him.' From Abu Sufian's answer to the third question, the Emperor argued, "If any of his forefathers had been a king, one might have suspected that he was seeking the kingdom of his royal ancestor." With respect to the seventh question, he said, 'If he had never before been guilty of falsehood with respect to man, he could not be now supposed to have been guilty of falsehood with regard to God.' With regard to the remaining questions, he said that if what Abu Sufian had said was true, there was no doubt as to the truth of the prophet for such were undoubtedly the signs of a true prophet.

Having read the letter, he asked his chief men to meet him in the royal camp at Himis. There he addressed them as follows: "Ye chiefs of Rome, if you desire safety and guidance, follow the Arabian Prophet." Hearing this they all started aside like wild asses of the desert, each raising his cross and waving it aloft in the air. Hereupon, Heraclius, despairing of their conversion and unwilling to lose his kingdom, desisted, saying, he only wanted to test their faith and that he was now satisfied with their firmness and devotion.

The bearer of the letter to Muckukus, King of Egypt, was
Letter to Hatib bin Abi Balta'ah. He was honourably reMuckukus. ceived by the king and his address to Muckukus

1909.)

that as when h possesse for the (may F appear Jesus. 88 YOU Gospe are his in the read t aught desira sooth After ivory а ге bless prop

1

appe evid 20-2 Test Pro

> pea kin trac

ord fro till

is interesting, since it shows that the messengers of the Horn Prophet (may peace and the blessings of God be upon him) Prophet (may peace and pea were not merely beaters of his faith who could adapt their discourse to the preachers of his faith who could adapt their discourse to the by means of persuation and arguments. Standing before by means of personal before that had before Interest before In before Moses had stood before Pharaoh, he, the representative of a prophet greater than Moses stood before another king of of a prophet great that land. So, he very appropriately began his exhortation by boldly yet politely reminding him of the fate of Pharaoh, "There was a man before you," said he, "who supposed himself to be the Lord Most High so God seized him with the punishment of the future life and of the former. So take a lesson from others, and do not let others take a lesson from you." One wonders at the bold way in which these natives of desents and valleys delivered their messages to great monarchs in the midst of their splendours, but bold as their warning was, like the warning of prophets, it was couched in polite and inoffensive language. They were the fit representatives of a great Warner. The king, in reply to his exhortation, said, 'We follow a religion, which we will not abandon but to adopt a better faith! Hatib understood what the king meant. His case, the king argued, was different from that of Pharaoh. Pharaoh was in error and arrogated to himself the dignity of God, but he (Muckuckus) followed a true religion, and believed in revealed scriptures and therefore unlike Pharaoh he could not be guilty in the sight of God, if he continued to stick to his faith, and did not respond to the call of this new Prophet Arabia. Hatib met this argument of the king by explaining to him the nature of the Holy Prophet's mission and by telling him

^{*}These messengers never bowed bofore kings as others did; and when asked why they did not bow, they replied that they bowed only before God,

lugust e Holy n him also the to the to then before hat had s ages entative king of ation by There f to be ment of n from n you," deseris in the vas, like offensive Varner. follow a r faith.' the king was in but he revealed e guilty is faith,

ophet of

ining to

ling him

hen askel

that as it was necessary for the Jewish people to accept Jesus that as 16 made his appearance among them, though they already when the discriptures, similarly it was necessary both possessed Jews and the Christians to believe in the Holy Prophet may peace and the blessings of God be upon him) who had appeared in fulfilment of the prophecies of both Moses and appeared "We invite you to the Holy Quran," said Hatib, "Just gryou invite the people of the Taurat (Pentateuch) to the Gospel. Those among whom a prophet makes his appearance ore his people, and are bound to obey him. As thou also livest in the time of this prophet, it is thy duty to believe in him."

The king could make no reply to this argument. Having read the letter, he said to Hatib, "I do not find him enjoining aught which I should abstain from, or prohibiting aught that is desirable. He is not a magician, or one in error; neither is he a soothsayer or a liar. I find in him the signs of prophethood." After this, he caused the letter to be placed in a casket of ivory, sealed it and gave it over to his treasurer. Then he wrote a respectful reply to the Holy Prophet (may peace and the blessings of God be upon him) in which he said he knew that a prophet was yet to appear, but he thought he would make his appearance in Syria. His expectation of a prophet was evidently based on Deut. xviii, 18; John I, 21, 25; Acts III, 20.23, John XV, 26, and other prophecies in the Old and New Testaments. He also sent valuable presents to the Holy Prophet (may peace and the blessings of God be upon him).

Muir represents the letters sent by the Holy Prophet (may Peace and the blessings of God be upon him) to the neighbouring kings and princes and their replies as preserved in the works of tradition as apocryphal. In order to prove this, he says, "The ordinary copy of the letter to Heraclius contains a passage from the Coran which, as shown by Weil, was not revealed till the ninth year of the Hejira." As these letters were all

written in the sixth year of the Hejira Muir concludes that the drafts of the letters as given by tradition are apocryptal But unique evidence of the authenticity of these letters and of Muslim tradition was furnished discovery in the year 1858 of one of the original letters of the furnished by the Holy Prophet (may peace and the blessings of God be upon him) The tradition which gives the draft of the letter to Mackucku also states that the letter was reverently placed in a casket of ivory which was sealed and handed over by the king to his treasurer. Of all the letters to the neighbouring rules the letter to Mackukus is the only one which has been expressly mentioned in the traditions as having been safely preserved. It is this letter that was discovered in the year 1858 by some French tourist at a convent in Upper Egypt and is now preserved at Constantinople. It was deciphered by Dr. P. Badger who declared it to be genuine. This letter, as deciphered by Dr. Badger is word for word the same as is preserved in the traditions. It also bears an impression of the Holy Prophet's seal, the engraving on which exactly corresponds with the description of it in the tradition, This discovery is a unique evidence of the reliability of tradition and rebuts Muir's assertion that the drafts of the letters as given by tradition are apocryphal. The letters to Mackukus and to Heraclius were both written in the same year, viz., the sixth year, and the copies of both as preserved in the works on tradition contain the verse of the Holy Quran, to which Muir and Weil take an exception. The letter to Muckuckus, as deciphered by Dr. Badger, has been found to contain the verse in question and thus the theory of Muir and Weil that the verse was revealed in the ninth year falls to the ground. Traditions speak of several letters having been written to the neighbouring kings and princes and expressly mention one of them as having been carefully preserved. This one has now been discovered and is identical with the copy of it as preserved

1909.) in the tr

the narr that as C has been madition

> TW LETT KING O letters ! Islam.

tsken r kquies Regret the sec

faith a

followe exiles,

of God

MUR chief and cu nation

which

1909.)

Augus

es that

ryphal.

and of by the

of the

a him).

kuckus

casket

ing to

rulers

been

safely

he year

Egypt

phered

This

ord the

an im. which

dition.

tradi-

letters

ckukus

iz., the

works

h Muir kus, as

verse hat the ground. to the one of s now eserved

the traditions and corroborates all the details described by in the marrators of tradition. This naturally leads us to conclude the partage of the drafts as preserved in the works on tradition by been proved to be genuine, the other drafts preserved by milition are also genuine.

Two letters were despatched one after another to the Chris-LETTERS TO THE tian king of Abyssinia through Amr ibn Omayya. The first was, like the other KING OF ABYSSINIA. letters to the potentates, an invitation to the king to accept Islam. He was better acquainted with the nature of the new hith and the character of its followers, many of whom had sken refuge in his dominions. He replied in terms of humble equiescence, embracing the new religion and expressing his regret at his inability to join the Holy Prophet in person. In the second letter, the Holy Prophet, may peace and the blessings of God be upon him, asked the king to send his remaining The king provided two ships for the followers to Medina. exiles, in which they all embarked and reached Medina in safety.

Another ambassador, Al-Hars bin Umair-il-Azdi, sent to a feudatory of Heraclius at Busra, near MURDER OF AN ENVOY. Damascus, was seized by a Ghassanite chief named Sharhabil, son of Amr, who tied him with ropes and cut off his head with his own hand. This outrage on international obligations became eventually the cause of that war which placed Islam in conflict with the whole of Christendom.

To be continued.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

The Tenets of the Arya Samaj

In the recent number of the Vedic Magazine there appear In the recent hams as a religious body. In the course of an article on Arya Samaj as a religious body. In the course of an article the writer gives the ten principles of the Arms of the an article on Arya states the ten principles of the Arya Sauj of which he boastingly says that never, perhaps, throughout of which he bistory of the world, were ten such principals. of which he boasted perfection of the Samajir down.' With all the boasted perfection of the Samajic summar of principles, there is, however, a serious omission which disof principles, the Arya Samajic God is neither a Creator to Forgiving and Merciful, as is apparent from the following summary of divine attributes given in the Principles of the Arya Samaj.' The second principle says, 'God is the personi. cation of existence, intelligence and bliss. He is formles, almighty, just, benevolent, unborn, endless, infinite, unchange able, beginningless, incomparable, support of all, Lord of all, all-pervading, omniscient, controller of all from within, undeasy. ing, unperishable, fearless, eternal, holy, and maker of the universe.' Here is a large array of attributes, but the attribute of Forgiveness and Mercy find no place among them, The reader may regard this as a result of oversight, but it is not so These attributes have been purposely left out. The Arya Samai has been compelled to leave these attributes owing to their belief in the transmigration of soul. God, according to the Arya Samaj, cannot forgive even a single sin of man, but must punish the soul for it by chaining it in the body of a cat, a rat or some other animal according to the nature of the sin. An Arya cannot pray to God for the forgiveness of his sins, for his God is unable to pardon a sin of man, no matter however, insignificant it may be. However humbly a man may pray to God for pardon, the Samajic God will have no mercy on him This is the reason why the attributes of Forgiveness and Mercy find no place in a list of the attributes of the Vedic God a represented by the Arya Samaj.

That mercy and forgiveness are noble attributes is admitted even by the Arya Samajists, for the same writer gives ten characteristics of 27 acteristics of dharma among which forgiveness stands second But though forgiveness is a noble quality even according to Arya Samajists, his God is devoid of this attribute. The write also admits that it is and the also admits that justice without mercy is a severity and the mercy seasons in the second of this attribute. The also admits that justice without mercy is a severity and the mercy seasons in the second of the seco 'mercy seasons justice,' but it is a pity that the justice of the Vedic God is not town. Vedic God is not tampered with mercy. Man according to Manya Samai, should be seen that the Justice of the Man according to the Manya Samai, should be seen to the same of the Arya Samaj, should be both forgiving and merciful, but the

1909.)

poble at mercy f man, no mercy a Thus au for he I this the which s

which

graciou An no plac is the a and no Samaj, of read - youal t Paateria make a

> the att Samaj bring a Thus t attribu be Goo

matter tent w and m them Не со and p tarily power

eriou

a miss Triter contro the A ama yan of the and it

poble attributes are denied to the Divine Being, who feels no poble attributed a poor sinner and cannot forgive even a slight sin of mercy matter, however bitterly he may are here. meter, however bitterly he may cry before Him for man, no may ery before Him for may and however piteously he may implore His forgiveness. percy and nordinary Arya Samajist is superior to his God in morals, Thus an ordinary attributes which his God does not. Contrast with for he possession of the Holy Quran, the very first verse of this the teaching of God as the most merciful and this the beaks of God as the most merciful and compassionate and which special throughout represents Him as ready to pardon and

gracious.

Another essential attribute of the Divine Being which finds no place in the category of the attributes of the Samajic God is the attribute of the Creator. He is spoken of as the maker and not the creator of the universe. God, according to the Arya Samaj, cannot create anything. He can only make things out of ready made material. In this respect, He is represented as qual to man. Just as man cannot make anything, unless he has fasterial to work upon, similarly the Arya Samajic God cannot make anything unless he has ready made souls and matter. In the attribute of mercy and forgiveness, man is superior to the Samajic God, in making he is His equal. Just as man cannot bring anything into being, similarly the Samajic God cannot. Thus the Arya Samaj divests God of the fundamental divine attribute of creation—an attribute without which God cannot be God.

The Samajic God is powerless to create either soul or matter, which are spoken of as eternal like God and as co-existent with Him. But is is difficult to understand how souls and matter became subordinate to God if He did not create them and if they are self-existent and eternal like Him. Did He conquer them as a king conquers a people or did the souls and particles of matter elect God to be their Lord and volunlarily surrendered themselves to His yoke which they are now powerless to shake off? This is a question which demands the erious attention of the Arya Samajists.

This writer speaks of the Arya Samaj as characteristically missionary body, and 'this missionary character,' says the inter, has necessitated the adoption by the Samaj of its conontroversial programme. The controversies carried on by the Arya Samaj are notorious for their virulence and the Arya amajic principles seem to be responsible for it. To deal roughand harshly with the existing evils, is, according to the writer the article under review, the guiding principle of the Samaj, ad it is the adoption of this principle by the Arya Samaj that

August

naj appear ourse of a Sami onghou oles laid ummary

hich dis. eator nor following es of the personififormless, nchanged of all,

undecay. of the attribute m. The not so. ya Sama

to their to the nan, but of a cat, f the sin. sins, for however,

y pray to on him nd Mercy God s

admittel ten chi is secon ng to the he writer and this tice of the ng to the but these

1909.)

prattler

tion in

rulgar

whole (

against

Samaj V

should

aries, an

and the

ب لنفسه

uples8

is a go

do not

should

fault li

own pr

existin

Sаша]

incalci

ciple,

Nand.

withou

the A

most '

recog

Can t and u

of the

These

foots

the v

hand

pern

fertil

princ

other

in th

wisc

with

(c) ·

avii

has rendered this school of controversialists a nuisance to the interference of The writer even fears the interference of the Name of the Samaj to adhere to these principals. neighbours. The witted neighbours. The witten advises his Samaj to adhere to these principles for says he, if the Samaj gives up fighting Government, but advised the Samaj gives up fighting against the task will surely be taken up by the Chair at all risks, for, says no, the task will surely be taken up by the Christian mission. Thus it is a jealousy of the Christian mission. missionaries. That Samajists to adopt this course, Why the that has led the Mys Should not do a work which the Christian missionaries should not do a work which the the Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries should not do a work which the Arya Christian missionaries which the Arya Christian missionaries which the Arya Christian missionaries which whic Christian missioned to the writer does not explain. This jealousy can samaj is doing, the writer does not explain. This jealousy can be strong feelings of hatred at the strong feelings of hatred at Samaj is doing, the strong feelings of hatred which the Arya Samajists entertain towards the existing religions or the writer calls them existing evils' as the writer calls them.

Unfortunately for the followers of other religions, the task of 'dealing roughly and harshly with the existing evist is entrusted to men who have given free reins to the tongues in attacking the honoured leaders of other religious, They have been ruthlessly abusing all that is held dear by the Muslims, the Christians and the orthodox Hindus and their work has been loudly applauded by the Samaj, and they have been spoken of as manfully cutting at the root of evil. The followers of other religions in vain asked the Samaj to put a restraint on these loose controversialists who so pitilessly offended their feelings but the Samaj never showed any sympathy for those whom their missionaries offended with their unbridled tongues. But only recently the affairs have taken a strange turn and some of those who were deputed by the Samaj ' to deal roughly and harshly with the existing evils' have directed their blows at the evils of the Samaj" itself. Now that the Samaj has itself become the victim of the loose tongue of its 'Missionaries,' and has tasted the bitterness of their attacks, its eyes have at last been opened and a cry has been raised by some well-wishers of the Samaj to put a check on its missionaries. The following is the compliment which the writer of the article under review page to some of the 'Missionaries' of the Samaj:—"Some of the troubles of the Samaj, says he, "have been brought about by the inconsiderate writings of certain reckless controversialists raw missionaries and inexperienced teachers. It is the duty the Samaj to keep a proper control and check upon such upstarts and untrained prattlers." But it is these 'reckless control and these these these versialists, raw missionaries and inexperienced teachers, the upstarts and untrained prattlers,' at whose mercy hitherto best the Christians and the Orthodox Hindus have hitherto been But did any But did any member of the Samaj ever advise it to keeps proper control and check upon such supstarts and untrained

(August to their

of the principles or against Christian ssionaries Why the

the Arya Dusy can which the is or the

ons, the ing evils' to their religious, ar by the neir work have been followers traint on ed their ed their

for those I tongues, and some ghlg and ws at the lf become ' and has last been

ers of the ng is the view pays e of the about by versialisis

e duty d h upstars ss contrners, thes Muslims

to keeps untrained

prattlers' before their 'inconsiderate writings' caused a commoprattlers before Samaj itself. On the other hand their indecent and to in the Samaj itself. On the other hand their indecent and the sattacks on other religions were heartily applications. nion in the Samaj and were heartily applauded by the rulgar of the Samaj and were freely nublished rulgar attacks Samaj and were freely published among those shole of the whom they were directed. The recent troubles of the sgainst whole brove a great boon to the world at large if they small bood them to exercise a control over their troubles of the Sonal would be to exercise a control over their 'raw missionshould lead untrained prattlers.' The Holy Prophet, may peace and the blessings of God be upon him, said: لا يومن احدكم حتى " يحب لا خيم ما يحب للفيا No man can be called a true Muslim whose he likes for his brother what he likes for himself." Here 188 golden rule for the Arya Samajists to act upon. If they do not like the poisonous stings of their own 'missionaries,' they bould not permit them to sting their neighbours. Really, the bult lies, not with their 'inexperienced teachers,' but with their own principle of 'dealing roughly and harshly with the existing The existing evils' are with them, equivalent to 'the existing religions' and the rule of conduct laid down by the Arya Samaj for the guidance of its preachers has already wrought incalculable mischief. But in laying down this pernicious principle, the Arya Samaj is only following its founder, Pandit Daya Nand. No man can read his abuse of Islam and Christianity without a shudder. It is not only the 'raw missionary' of the Arya Samaj that has attacked other religions in the most vulgarly offensive way, but the great luminaries, the great noognised leaders of the Arya Samaj, have done even worse. Can the writer of the article under review point to any 'upstart, and untrained prattler' who has beaten the late Pandit Lekh Ram, who met with his death in accordance with the prophecy of the Promised Messiah, in abusing Islam and Christianity. These 'upstarts,' he should remember, are only following in the footsteps of their great and respected leaders; and as long as the writings of Pandit Daya Nand and Lekh Ram are in the hands of the Arya Samajist, it is impossible to root out the pernicious plant of abuse that has sent its roots deep in the fertile soil of the Arya Samaj. Compare with the Arya Samaj principles and practice of 'dealing roughly and harshly' with the other religions, the noble injunctions of the Holy Quran contained in the following verses: (a) Call unto the way of thy Lord with wisdom and goodly warning" (xvi, 126). (b) "Don't dispute with the people of the Book but in the kindest way," (xxix, 45)

(c) "And say to my servants that they speak in a kind way,

(avii, 55). (d) "Don't abuse those who call on others than God,"

1909.)

Hindus and the

an enn

with a

portion

the Mu

majorit ninetee

untou B

madai of Hir cocted

before

Hind

ready

Fimes to the

mora

the la

racia

their

tion '

and

equi

entit

to I

rule

of B

sion

Mut

an c

amo

mad ado

and

cour the

(vi, 108) (e) "Repel (evil) with what is best, and lo! he between the best the best the best that the between the best the best the best the best the best the between the best the bes (vi, 108) (e) "Reper (ovi), he between whom and thyself was enmity, is as though he were a warn (vii. 34).

The fourth principle of the Arya Samaj is, "We should be to embrace truth and forsake untrush?" The fourth principle ever be ready to embrace truth and forsake untruth." If this ever be ready to introduced merely to serve as an ornamous this ever be ready to emotion which the principle is not introduced merely to serve as an ornament, the principle is not introduced merely to serve as an ornament, the Arya Samajists should forsake their practice of 'dealing roughly Arya Samajisus on the other religions, and embrace instead the Quranic principle contained in the foregoing verses.

The Progressiveness of Islam

Under the heading "A Dying Race," Lieutenant Colone Mukerji has contributed a series of articles to the Bengalee in the course of which it calls the attention of his Hindu country. men to the wonderful rapidity marking the progress of Islam in Bengal. He has shown by calculations based on census figures that in the province of Bengal proper the Muhammadan minority has only within three decades changed into a subtantial majority. In 1872 there were 171 lakhs of Hindus to 167 lakhs of Muhammadans. But the last census reveals the startling fact that the number of Muhammadans has gone up to 220 lakhs while the Hindus number only 194 lakhs. Thus a minority of four lakhs has within nearly a quarter of a century changed into a majority of 24 lakhs, and while the Muhammadans have increased by 33 per cent, the increase in the number of the Hindus has only been about 17 per cent.

Mr. Mukerji concludes from the above facts that the Hindu race is dying and attributes its decay to moral and social defects and drawbacks. He thinks that morally and socially the Muhammadans are much better equipped than the Hindus in the struggle for racial supremacy. The Muhammadan gets, according to Mr. Mukerji, a sound moral education in the performance of his religious obligations even when there exists no other arrange ment for the education of the masses. Every Muhammadas village, however rude its population, has a mosque of its on which serves which serves as a seminary of moral training. There is a ordinary gethering of ordinary gathering five times a day and a larger gathering of Fridays when a very larger gathering of Fridays when a seminary of moral training. Fridays when a moral sermon in simple language is preached to the congregation. And the there is no caste system as among the August between a warm

should
If this
ent, the
roughly
tead the

lam,

galee in countryof Islam as figures a subsus to 167 reals the

ns. Thus
ter of a
vhile the
ase in the

nas gone

the Muis in the
according
rmance of
arrangeammadas
its own
ere is an
ering on
eached to

mong the

Hindus. Consequently there is no sense of shame or degradation did the perfect brotherhood of Islam, a sense of equality, has and the perfect brotherhood of Islam, a sense of equality, has and the perfect brotherhood of Islam, a sense of equality, has an ennobling influence on character, and inspires every man an ennobling of dignity of his own. It is true that a certain with a sense of the Hindu community has acquired ascendancy over portion of the Hindu community has acquired ascendancy over hubble hubble and the level of the Muhammadans. Among the majority is far below the level of the Muhammadans. Among the majority is far below the Hindus there are twolve millions, or nineteen millions of the Hindus there are twolve millions, or nineteen fifty-eight per cent. of outcasts or as they are called nutouchables.

Had such a state of things been revealed under a Muhammadan ruler, we would have been told that twenty-eight lakhs of Hindus had been compelled to accept Islam, and stories conof middlike those against Aurangzeb as to his burning every day before breakfast so many maunds of sacred threads of the Hindus who were forced to embrace Islam would have found But thank the fates we are living in other imes, and accordingly we have to seek other reasons. According to the Hindu writer quoted above that reason is the inherent moral force of Islam. It is the moral ascendency of Islam over Hinduism and its better social structure in comparison with the latter that marks it out as the winner in the competition for And if the Muhammadans are able to keep racial ascendency. their moral superiority over the Hindus even after their subtion to deep degradation on account of their political downfall and this moral superiority is marking them out as the better equipped people in the struggle for existence, are we not entitled to attribute the vast spread of Islam in the Muhammadan period of Indian history to the same cause? Surely Islam has gained the ground which it has gained in India by its great moral and spiritual force, and the conversions from Hinduism to Islam were due to the great moral influence which its spiritual rulers, the great Muhammadan saints even now revered by lakhs of Hindus, were able to erert and not to any supposed compulsion on the part of any temporal ruler. If the temporal Muhammadan ruler had any fault, it was that he did not make an organised effort to introduce the religion of the ruling race among the subject people, and the political downfall of Muhammadans is due largely to this cause. Christian monarchs generally adopted the opposite course and by persistent efforts, by force and by persuasion, gathered the entire populations of their countries into one fold, the fold of Christiauity, and thus secured the permanency of their rules, but the Muhammadan rulers

generally left subject people to their faith, and the Muhammadan therefore never claimed a homogeneous popular generally left subject people a homogeneous population countries therefore never claimed a homogeneous population was concerned, and this is the real countries the real countries. countries therefore nevel countries therefore nevel so far as religion was concerned, and this is the real cause of the political descriptions. so far as religion was concern, the political weakness and ultimately of the political downsale the political downsale that the political downsale the political downsale that the political downsale the political weakness and the temporal authoritical downfall of Muhammadan empires. In short, any effort that was made by the temporal authoritical downfall of Muhammadan empires. of Muhammadan empires.

for conversion was not made by the temporal authorities, but the community, the unverse, but for conversion was not indeed to community, the unpaid mis.

Statem and the laymen who preached their mis. by the spiritual leaders of sionaries of Islam and the laymen who preached their religion their own business. And in spite of this at while doing their own business. And in spite of this there is while doing their own business against the Muhammadans in India resorted to conversion Had the Muhammadans in India resorted to conversion by compulsion, India would have had to-day as homogeneous a England France or Grand France or Gra Muhammadan population as England, France or Germany has a homogeneous Christian population, for the negligible factor of due to its Jewish population in these countries thereally countries thereally countries the seally countries the seal countries fornothing. The progressiveness of Islam has thus been as much inherent moral force in the past as facts show it to be now, and there is not a semblance of truth in the statement that Islam has made its way in the world by the sword.

by Arya Samaj Foundation Chennal and eGangotri August nmadan oulation cause of lownfall as made ies, but id mis-religion there is madans. sion by eneous a ny has a factor of ly counts as much ow, and at Islam

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

MAGNETISM

RULES THE WORLD,

You require a sound knowledge of Human nature to help you in your profession. It is personal magnetism that crowns every one with success. Do you wish to possess this power? Write immediately to:

THE LATENT LIGHT CULTURE.

Tinnevelly Bridge, S. India.

TI

THE REVIEW OF RELIGIONS.



THE REVIEW OF RELIGIONS is published on the 20th of each month and undertakes to refute all objections against Islam. It deals with important religious questions and offers fair and impartial review of the prominent religious of the world. It is issued in English as well as Urdu.

Rates of Subscriptions.

Annual Subscription for India ... Rs. 4 (Urdu, Rs. 2)

", other countries, 6s. Single Copy ... 6 annas or 6d

Specimen Copy, 4 annas (Urdu, 2 annas.)

All communications should be addressed to

"Review of Religions,"

Qadian, District Gurdaspur, India.

Printed at the Artistic Printing Works, Lahore, by M. Bakser Sons, and Published by the Sadr Anjumer - Ahmadiyya, Qadian.

Registered No. L. 303



Vol. VIII.

LD,

ture to Inetian

vish to

India.

the 20th

s of the

1, Rs. 2.)

nas or 6d

15,"

India.

. Baksey

No. 9.

THE REVIEW OF RELIGIONS

SEPTEMBER 1909.

CONTENTS.

Pages.

THE SPREAD OF ISLAM, VIII

365

THE VEDAS

403

QADIAN,

DISTRICT GURDASPUR, PUNJAB, INDIA

Annual Subscription, Rs. 4. - Single Copy, As. 6

TH

Vol.

C OFF! ma sev Th dei 00 pe fol K te do th in bı 8 I n 8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

THE REVIEW OF RELIGIONS.

Vol. VIII.)

SEPTEMBER, 1909.

(No. 9.

بسم الله الرحمن الرحيم نحمد ه و نصلي على رسوله الكريم

The Spread of Islam, VIII.

The Conquest of Mecca.

Though the Quraish had concluded peace with the Muslims, yet there were not lacking tribes which continued to harass the Muslims as before. CHASTISEMENT OF In order to chastise these, the Holy Prophet, OFFENDING TRIBES. may peace and the blessings of God be upon him, had to send several small expeditions after his return from Hudaibiya. These expeditions are, however, too unimportant to need a detailed account. Two of these were led by Abu Bakr and When Omar was returning after dis-Omar respectively. persing a desert tribe against which he was sent with thirty followers, he was asked by his guide to attack a party of the Khatham, who were wandering about in search of fodder, their territory being visited by famine. Omar, however, refused to do so, saying ' He was not bidden by the Holy Prophet to attack them.' This shows that the Muslim parties did not go about in the land, plundering and killing any that came in their way, but that they attacked only those who offended them and them also only when they were bidden by the Holy Prophet to do so. In another expedition, Osama, son of Zaid, pursued an antagonist, named Nahik bin Mirdas, and when he overtook him and was about to strike him with his sword, Nahik cried out, 'There is

19

in be

ex

ble

kil

gľ

gr

pl

gi

se

VE

d

no god but Allah.' This, however, did not save him, to Osama killed him in spite of his profession. When the Holy Osama killed him and the blessings of God be upon him Prophet (may peace and the blessings of God be upon him) Prophet (may peace heard of Osama, he chided him, saying, "Did you heard of this deed of this heard of this decade head said, 'There is no god but Allah?" Osama tried to justify his conduct by saying, "He said so only to save his life," but the Holy Prophet (may peace and the blessings of God be upon him) replied "What! did you open his breast to see whether he had told the truth or not?", This incident shows that the object of the Muslim wars was anything but to force a confession of Islam from the Arabs. If the Muslims had drawn their sword to compel men to accept Islam, Osama would have never killed the man who shouted, 'There is no god but Allah.' He killed him because he believed his profession to be insincere. This conclusively proves that an insincere profession was regarded by the Muslims as no better than misbelief and that they had received no instructions from the Holy Prophet (may peace and the blessings of God be upon him) to force men to embrace Islam. A faith that was the outcome of fear was treated by them as worse than unbelief. and, therefore, they could not be said to be waging war in order to terrorise men into a profession of Islam. This incident occurred in the seventh year of the Hejira, i.e., only three years before the death of the Holy Prophet (may peace and the blessings of God be upon him) and it cannot be denied that hitherto at least the Muslims hated a faith which they regarded to be the outcome of fear and that nothing short of a voluntary and sincere faith in Islam could satisfy them. The reason why the Holy Prophet (may peace and the blessings of God be upon him) chided Osama was that the latter had no certain knowledge of the insincerity of the man who professed his faith in Islam. There were many who were convinced of the truth of Islam but had not openly professed it, and the man whom Osama had killed might be one of the number. Though he declared his faith 1989.)

tember

m, for

Holy

n him)

id you

 0_{sama}

O Save

essings

breast cident

out to

uslims

Osama

18 no is pro-

at an

better

from

e upon

as the

belief,

order

cident

three

nd the

1 that

garded

intary

a why

upon

vledge

Islam.

Islam

a had

s faith

367

in Islam at a time when he was about to be killed, yet he might be previously a secret believer in Islam. Similarly, in another be production a follower of the Holy Prophet (may peace and the expensions of God be upon him) named Mahlam bin Juthama killed an Arab named Aamir bin Al-Azbat, after the latter had greeted him with a salutation of peace as one Muslim would greet another Muslim. This greatly displeased the Holy Prophet (may peace and the blessings of God be upon him) who phet that I are tribe of Aamir 100 camels as compensation and gave scolded Mahlam for his indiscretion. The following verse of the Holy Quran is said to refer to this incident, 'O ye who believe! when ye are going about in the way of God, be discerning, and do not say to him who offers you a salutation, "Thou art no believer." (iv, 96).

A curious incident is said to have occurred during one of the expeditions of this period. The Holy Prophet (may peace and the blessings of God be upon him) once despatched a party under the leadership of a citizen of Medina and enjoined the members of the party to obey their leader. The leader, in a fit of anger, ordered his followers to pile up wood, and set it on fire. They obeyed him and when the whole heap was ablaze, he said to his companions, "Did not the Holy Prophet bid you to obey me?" Receiving a reply in the affirmative, he said, "Then I bid you to cast yourselves into the burning flames." His followers, however, refused to do so, saying, "Indeed, the Holy Prophet (may peace and the blessings of God be upon him) bade us to obey you, but it was from fire that we flew to the Holy Prophet; so we will not go into this fire." When the Holy Prophet (may peace and the blessings of God be upom him) heard of this, he said الطاعة في المعروف i.e., 'I require you to obey me only in what is right and lawful.' I have quoted this story to show that it was not from fear of the sword, as the Christians assert, but from that of hell-fire, that the people of Arabia embraced Islam. In other words, it was not to save

(September 1909.

OUT WI

us mo

descri endea

and t

up to

could

teach

Prop

them

ings.

one

soul forb

kille

vers

kills

revo

(V,

7 10

not

foll

the

to

the

his

We

of

pi

their bodies, but to save their souls, that they flew to the Holy Prophet (may peace and the blessings of God be upon him) Prophet (may peace The reply which the members of the small party gave to their The reply which the consideration of the reader, for it reveals the motive from which the followers of the Holy Propher embraced his religion. But it is these very men whom the Christian missionary represents as going about in the land plundering and killing any that came in their way. They had listened to the preachings of the Holy Prophet (may peace and the blessings of God be upon him) and accepted him with to other motive save to save their souls, and they could not continue their adherence to him if he bade them do deeds which were on the face of them inhuman and barbarous. They had come to him to be the servants of the merciful whom the Holy Quran describes as follows :- " And the servants of the Merciful are those who walk upon the earth lowly, and when the ignorant address them, say, 'Peace!' And those who pass the night ador. ing their Lord and standing (for prayer); and those who say, O our Lord! turn from us the torment of hell; verily, its torments are persistent, verily, they are evil as an abode and a station.' And those who, when they spend, are neither extravagant nor miserly, but who ever take their stand between the two; and who call not upon another god with God; and kill not the soul which God has prohibited save deservedly, and do not commit fornication: for he who does that shall meet with a penalty; doubled for him shall be the torment on the resurrection day, and he shall be therein for aye despised. Save he who turns again and believes and does a righteous work; for, as to these, God will change their evil deeds to good, for God is ever forgiving, merciful And those who do not testify falsely; and when they pass by frivolous discourse, pass by it honourably; and those who, when they are reminded of the signs of their Lord, do not fall therest deaf and blind; and those who say, 'Our Lord, grant us from

369

rya Samaj Foundation Chennal and eGand

ptember

he Holy on him to their t reveals Prophet hom the he land hey had ace and with to continue ch were ad come y Quran ciful are ignorant ht ador. who sav. verily, n abode e neither between h God; ave deho does be the rein for nd does heir evil

.

y pass by

ho, when

therest

t us from

our wives and seed that which may cheer our eyes, and make our wives at the pious.'" (xxv, 64-74.) Such is the Holy Quran's description of what the servants of the merciful are, and it was the description of the companions of the Holy Prophet (may peace and the blessings of God be upon him) day and night to come and the standard set forth in the foregoing verses. They ould not, therefore, do anything which was contrary to the contained in the above verses, nor could the Holy Prophet (may peace and the blessings of God be upon him) bid them do things which were not in consonance with these teachings. Among other injunctions embodied in the above verses one is that the servants of God are those that 'kill not the soul which God has prohibited save deservedly.' This verse forbids the killing of a man save of one who deserves to be killed. As to who those are that deserve to be killed, another verse makes it clear. The Holy Quran says elsewhere, "whoso kills a soul, unless it be for another soul or for violence (or revolt) in the land, it is as though he had killed men altogether" (1,35). According to this verse, only those guilty of murder or violence (or revolt) in the land deserve to be killed. Is it not then ridiculous to suppose that the Holy Prophet bade his followers to roam about in the land killing any that came in their way? Even if it be supposed that he commanded them to do so, they, whose aim in coming 'to him was to be 'models to the pious' and who had pledged themselves 'to obey him only in things that were right and lawful,' could not comply with his orders.

I have already spoken of several parties of Muslims that were barbarously cut up by the treacherous Arabs. The year of which we are now speaking also witnessed a similar massacre. A party of 30 Muslims, while on its way to Fadak, was cut to pieces by the Bani Murra, the leader only escaping.

By this time, however, the valour of the Muslims and the

Alittle distance the host pierced but did that the human frained the par a wave hists of elley v ame t prey, s side of Proph reduce off leav Wave o party

portio

he bl

Tas s

allest

I

TH MUGE

(0) orc

Ace

int

readiness with which they met the attacks of their number to tell on the tribes of the desert and the tribes of the tribes of the desert and the tribes of the tribe enemies began to tell on the tribes of the desert and the house treated as an easy prey began to he who were before treated as an easy prey began to be regarded by what we are told he who were before the with awe. This is well illustrated by what we are told by Al-Hat. with awe. This is were sure to the Holy Prophet (Ex) peace and the blessings of God be upon him) with the next that Oyaina, who had led the Beduin forces at the Sieged Medina, was making preparations to make a raid on Medina, its neighbourhood in conjunction with certain other power tribes. The Holy Prophet (may peace and the blessings of God be upon him) after consulting with Abu Bakr and One, sent a force of 300 men under the leadership of Bashir bin &id. The force fell upon their pasture lands early in the morning and the enemy being apprised of the arrival of the Muslims fled away in all directions. Oyaina, the chief, was also among the fugitives. The Muslims came back with two prisoners. Oping while flying in hot haste, was accosted by Al-Haris bin Aul, who asked him to stop. 'I cannot' replied Oyaina panting, the are pursuers on my track." "How long" asked Al-Haris, "all thou continue to fight with Muhammad, he has now suppressed opposition everywhere." But Oyaina had by this time gone to far to return an answer. Al-Haris tells us that he stayed there from midday to sunset but saw no trace of any pursuer and this it was only the fear of the Muslims that was pursuing the fugitive chief. He had been goading his horse all alone? breathless haste from morning to noon, and was still flying under the scorching rays of the midday sun on the burnig sands of the Arabian desert. Such was the fear which valour of the Muslims had now inspired into their enemies, it was this valour which eventually pacified their furious and thus saved the Muslims from falling a prey to their blotthirsty persecutors.

Jandab ibn Makees was with the party which the Hy Prophet (may peace and the blessings of God be upon be)

numerous 1000

ne Musica
e regarded
by Al-Han
Dephet (may
the Siege of
Medina or
er powerful
elessings of
and Omar
r bin Sa'd.
orning and

among the rs. Oyaina in Auf, who ting, 'there Haris, "wilt

uslims fled

suppressed me gone too tayed there er and this

oursuing the all alone 2 still flying the burning

r which to nemies, al

furious ha their blook

ch the His e upon hin)

Aspaiched to chastise a tribe named Bani-al-Malooh at Kadeed. little before sunset, while standing on an eminence at some Alittle before the huts of tribe, he was spied by a member of distance from the huts of tribe, he was spied by a member of the hostile tribe, who shot at him two arrows, both of which the hosen of which perced his body. He, however, quietly pulled out the missiles, plerced and stir from his place. This ied the Arab to think hat the object which he had spied on the eminence was not a but something inanimate, and, therefore, he refained from shooting any more arrows at him. In the morning the party was pursued by overwhelming numbers, but just as wave of the ocean had saved the children of Israel from the hats of Pharaoh, similarly just when the party had crossed a ley which separated them from their pursuers, a swift torrent ane thundering into it, and the pursuers, thus balked of their pey, stood helplessly gazing at the Muslims from the other side of the valley.

Another party consisting of 300 Muslims sent by the Holy Prophet towards the seashore exhausted its provisions and was reduced to the extremes of hunger, so that they began to beat offleaves from the trees and eat them. At that time a huge ware of the sea cast on the shore a gigantic fish on which the party fed sumptuously for fifteen days and even brought portions of it to Medina, and the Holy Prophet (may peace and the blessings of God be upon him) also partook of it. The fish was so big that the tallest man among them riding on the tallest camel could pass from beneath its ribs.

It was now a year since the treaty of Hudaibiya was conTHE FULFILLED cluded between the Holy Prophet (may
highinge. peace and the blessings of God be upon
in) and the Quraish. It was now the month of Zul Qa'da and
wording to the terms of the treaty, the Holy Prophet (may
lace and the blessings of God be upon him) might now pay his
it to the Ka'aba. So he, accompanied by 2,000 Muslims,

1909.) Prophe

forbad lest th

peacef

ings o

Ka'ab

the m

and r

mone

wall (

service

ime

almo

days deser

from

revis

allot

with

und

on t

70m

hea

figu

long

only

PR

of t

N

set out on Lesser pilgrimage. Like pilgrims, they were army only with sheathed swords, though as a safeguard againgt only with sheathed swords, though as a safeguard again. only with shearned with them a heavy reserve of weapon separately.

While the pilgrims approached the city, the store of weapon was left behind in a valley outside the sacred territory with a body of 200 men to guard it. The Quraish evacuated the city in a body and climbing the neighbouring hills watched the erils as they approached the city which they had been forced to fig seven years before by the tyranny of their brethren. As the holy temple came in view, the pilgrims raised the cry of lab The Holy Prophet (may peace and the baik! Lubbaik!' blessings of God be upon him) followed by his 2,000 companions performed the sacred rites of pilgrimage. In order to show the infidels their strength, they, at the bidding of the Holy Prophet (may peace and the blessings of God be upon him) bared their shoulders and performed the circuits at rapid pace. The Holy Prophet, out of his desire for peace, tried every plan which was likely to contribute to that end, and it was this desire which led him to ask his followers to make a display of their strength while the Quraish gazed on them from the neighbouring heights. This was done so that the enemy might be impressed with the strength of the Muslim soldiers and finding them to be more than a match for them lose their hearts and never think o renewing their hostilities towards the Muslims. Similarly, whe Abdullah bin Rawaha began to shout some defiant verses, Om checked him, and the Holy Prophet (may peace and the blessing of God be upon him) said, "Gently! son of Rawaha, recite in this; say rather, There is no god but the Lord alone! It is that hath upholden His servant, and exalted His people. Alies did He put to flight the hosts of the confederates." Abdulia recited aloud the words, and the whole following taking up is words, shouted them at the top of their voices, till even neighbouring heights resounded with the cry.

eptember re arms

againg Weapon f weapon

tory with l the city the exiles ed to flee n. As the y of Lah. and the ompanions show the ly Prophet ared their The Holy which was esire which ir strength

d with the to be more er think o larly, whe erses, Om he blessing , recite 1

ng heights.

! It is !! ple. Alon Abdulah ing up b

ill even The Hy

Prophet (may peace and the blessings of God be upon him) 1909.) Prophet Abdullah to recite aloud the defiant and warlike verses forbade Quraish be tempted to renew their hostility and the peaceful ends which he had in view be frustrated.

Next morning, the Holy Prophet (may peace and the blessings of God be upon him) ascended the inner chamber of the Kaaba and remained there praying to his Lord, until the hour of Ka'aba and the hour of the midday prayers arrived. Then Bilal ascended the Ka'aba, the midual raised the usual cry to prayer. The pilgrims, thus sumand moned, hurried to the Ka'aba from all quarters and under the wall of the Holy temple, the Holy Prophet led the midday grvice under the gaze of the Meccans.

"It was surely a strange sight," says Muir, "which at this ime presented itself in the vale of Mecca—a sight, one might almost say, unique in history. The ancient city is for three days evacuated altogether by its inhabitants, and every house deserted. As they retire, the exiles, many years banished from their birthplace, accompanied by their allies, fill the valley, revisit the empty homes of their childhood, and within the short allotted period fulfil the rites of pilgrimage. The ousted citizens with their families, climbing the heights around, take refuge under tents or rocks amongst the hills and glens; and clustering on the overhanging peak of Abu Cobais, thence watch the movements of the visitors beneath, as with the Prophet at their head they perform the sacred rites-anxiously scanning every figure, if perchance to recognise among the worshippers some long-lost friend or relative. It was a scene rendered possible only by the throes that gave birth to Islam." -

I have already shown how the Holy Prophet (may peace MATRIMONIAL AL- and the blessings of God be upon him) established friendly relations with the LIANCES OF THE HOLY powerful tribe of Bani Mustaliq by marrying Jawairiya, the widowed daughter of their chief. The followers of the Holy Prophet let all the prisoners of the tribe go free,

1909).

their

and th

in th ladies

ip cl

chara

their

since.

and :

of bi

to su

7

THE

LOV ing

holo

Qur

Wi

the

chi

35]

A

pr

8

Wa

st

W n

a

0

saying that the Bani Mustaliq had now become their relative saying that the Bank saying that the Bank and Ayesha used in after days to say, 'No woman was ever and Ayesha used in after days to say, 'No woman was ever and Ayesha used in after days to say, 'No woman was ever and Ayesha used in after days to say, 'No woman was ever and Ayesha used in after days to say, 'No woman was ever and Ayesha used in after days to say, 'No woman was ever and Ayesha used in after days to say, 'No woman was ever and and Ayesha used in after days to say, 'No woman was ever and Ayesha used in after days to say, 'No woman was ever and Ayesha used in after days to say, 'No woman was ever and Ayesha used in after days to say, 'No woman was ever and Ayesha used in after days to say, 'No woman was ever and Ayesha used in after days to say, 'No woman was ever and Ayesha used in after days and a say a say of the article and a say of the article article and a say of the article article article article articl and Ayesha used in the Holy Prophet asked his Captain Abdus Prophet Abdus Prophe end in view, the Holy Prophet asked his Captain Abdur Rahman to marry the daughter of a Christian chief, when the former had gone on an expedition to Dumat-al-Jandal. Now that the treaty of peace was concluded between the Holy Prophet and the Quraish, he tried his utmost to turn this opportunity to the best advantage. Abu Sufian, as the reader well knows, was now the leader of the Quraish. His daughter, Omm-i-Habiba, was now one of the small band of Muslim men and women that he emigrated to Abyssinia and was now a widow. After the true of Hudaibiya, the Holy Prophet, as we have already seen, sent two letters in succession to the King of Abyssinia. In the second of the two letters, the king, who was already converted to Islan was asked to send his remaining followers to Medina and also to betroth to him Ommi-Habiba, daughter of Abu Sufian This alliance with the daughter of the Meccan leader, contracted at a time whon hostilities had ceased at least temporarily, The meant to conciliate the leader and thus to pave the way for the permanent pacification of the Quraish.

Similarly, the Hely Prophet (may peace and the blessings ef God be upon him) availed himself of his visit to the Holy House to contract marriage with another widow of Meeca, named Maimuna, who was related not only to several leading mer of the city, among others, to Khalid bin Walid, one of the bravest of the Quraish, but also to certain Arab tribes outside Mecca.

This method of conciliating hostile tribes was also imitated by one of the wisest emperors that ever sat on the throne India. The proud Rajputs, who had been ousled from the kingdom by the Muslim invaders and who were thus naturally hostile to the Muhammadan rulers of India, became the devote allies of Akbar, who made them his kinsmen by taking to relatives as ever a ch similar r Rahman ormer had

and the o the best, was now biha, was now a that had

the true seen, sent the second to Islam

a and also ou Sufian. contracted arily, was

by for the

the Holy
of Mecca,
adding mer
one of the

o imitatal
e throne of
from their
s naturally
he devoted
ging to wife

their daughters and sisters. The Holy Prophet (may peace and the blessings of God be upon him) had a further advantage and the blessings of God be upon him) had a further advantage in these matrimonial alliances. The relatives of the married in these matrimonial alliances. The relatives of the married in these matrimonial alliances. The relatives of the married in these contact with him had an opportunity to study his in close contact with him had an opportunity to study his character and his religion more closely, which very often led to their conversion. Herein one may see an evidence of the sincerity and truth of the Holy Prophet, for only a true prophet and not an impostor could invite such a searching examination of himself and his creed and expose his character and religion to such a close scrutiny of an observing infidel.

The marriage with Maimuna was not only meant to conciliate THE HOLY PROPHET'S the relatives of the widow, but was also to be used as an occasion to invite the lead-Love for his People. ing men of the Quraish to a feast and thus try to pacify them by holding with them friendly discourse at the banquet. The Quraish had kept aloof from him during his stay at Mecca. With the few that met him, he held friendly converse, and when the stipulated three days were ended, and Suhail and Huwaitib. thief men of the Quraish, came to him on the fourth day, sking him to depart from a mongst them, he courteously replied, 'And what harm if ye allowed me to stay a little longer, celobrate my nuptials in your midst, and make for the guests a feast, at which ye too might all sit down? They saw that he wanted to conquer the Quraish with kindness by delaying his stay in their midst, so they roughly replied, 'Of any food of thine we have no need. The period allowed thee has passed; depart now therefore from amongst us.' The Holy Prophet (may peace and the blessings of God be upon him), true to his promise, gave orders for immediate departure, and placing Maimuna in charge of his servant Abu Rafi, he himself proceeded to Sarif, a place about ten miles distant from Mecca. Maimuna and the servant who were left behind were subjected to a good deal of molestation by rude citizens. Compare the kindness of the

1909

repe

hear him

Was

aga

hav

had

on

on

c01 Th

the

we

lo

be

no

th th

h

f

Holy Prophet and his endeavours to conciliate the Qualish with Holy Prophet and he cause he was afraid being of conciliating the Quraish, not because he was afraid of the Owner of but because he loved them. That the power of the Quaish va now broken is admitted even by Muir. 'His visit to Men's says Muir, 'enabled Muhammad to see and estimate the good of his own influence there, as well as the waning power and spirit of the Coreish Among the Coreish there was no chiefs of marked ability or commanding influence. A bil and rapid stroke might put an end to the struggle which s many years had depressed and agitated Mecca.' The attempt of the Holy Prophet (may peace and the blessings of Gold upon him) to conciliate the Quraish at a time when their porter was broken and when he could crush them with a single blow rebuts the charge that it was he who had first drawn the sword against the Meccans. If he had sought to destroy them with sword at a time when he had but a poor following and when the Quraish were at the height of their power, why was he now trying every means in his power to conciliate them when their power was completely broken and when he himself had under his command thousands of brave men ready to sacrifice their lives at his word. The truth is that he sought not to destroy but to save his people. If the Quraish had not drawn their swords to destroy him and his faithful followers, he would have never fought against them. There was never a man who loved hi people as intensely as he loved the Quraish. While he was a Mecca, and saw his people plunged in error, he spent himself i preaching to them the truth and bringing them out of darkner into light. Referring to his anxiety for the deliverance of b people, the Holy Quran says, 'Haply, thou art grieving thyself's death that they will not be believers. (xxvi, 1.) When his people rejected him and he feared they would be destroyed like the opponents of the former prophets, he repeatedly warned them the punishment that was in store for them and exhorted them?

1909.)

Septemba raish with as desiton id of there iraish va to Meon he growth power and here were B. A bold e which so attempts of God be heir power single blow the sword them with d when the as he now when their had under rifice their to destroy neir swords ave never loved hi he was a himself i darknes nce of hi thyself w his people d like the ed them d

ed them to

repent. All this was because he loved his people with all his repent. The idea that they should be destroyed for rejecting heart, and his very soul. Now when the power of his people him guant, the same old love, that was never extinguished, was again witnessed in his endeavours to conciliate them. He could have now crushed them if he had so willed. The torments they have not to the had inflicted on his faithful disciples were still fresh in his memory. Their attempt on his life, and the price they had set on his head could never be forgotten. Their repeated attacks on Medina to destroy the Muslims and the barbarities they had committed on the slain were indelibly printed on his heart. Their incitement of the desert tribes and the danger to which the lives of the handful of Muslims at Medina were thus exposed were not things to be easily lost sight of. But so great was the love of the Holy Prophet (may peace and the blessings of God be upon him) for his people that all these considerations could not hinder him from his endeavours to conciliate them. From the very beginning he had been anxious to save his men, and that very anxiety was again clearly visible in his attempts to pacify them. But if his love for his people was great, their hatred of him was not less so. They were not yet sufficiently crushed to yield consent to the earnest desire of their loving and forgiving brother. These attempts of the Holy Prophet, however, clear him of the blame of commencing the war with the Quraish which the Christians impute to him. If he had commenced war with them when he had only a handful of poorly equipped followers, and if the Quraish had done nothing to bring about the war, why was he so anxious now to discontinue it. It is unreasonable to suppose that one who was so anxious to befriend the Quraish was the first to draw his sword against them. Alas! the world sees the Holy Prophet (may peace and the blessings of God be upon him) only in the garb of a warrior which he was forced to don by the circumstances under which 378

(September

1909

may

from

alrea

Sufia

after to th

desi

Hol

Vaz

well

fait

fact

of (

the

for

88 9

lov

be

lov all

nu

he and his party were placed, and does not see the benevolet heart that was under the breastplate.

This love for the Quraish was not confined to the Holy Prophet, but was shared by his companions, the Refugees, This may be seen from the well-known story of Abu Bakr who rebukel Abu Huraira, a Muslim citizen of Medina, for uttering words derogatory to the honour of the infidel Quraish. Abu Huraira seeing a Quraishite chief who was an inveterate enemy of the Muslims, said he was sorry the chief had escaped being killed in battle. This remark enraged Abu Bakr, and he said with anger, "Dost thou venture to make such a remark with regard to a Quraishite?" Similarly, when Abdullah (who led the Holy Prophet's camel at the pilgrimage) shouted aloud some defant verses, it was Omar who first checked him. But the love of the Holy Prophet for his people far surpassed that of any other. So great was his love for the people of Mecca that it even gave rise to a certain degree of jealousy among certain citizens of Medina, who, at the fall of Mecca, began to complain of what they called his 'partiality' for his people.

One may ask, if the Holy Prophet loved his people, why was not that love reciprocated by the Quraish? I say, it was so because such is the unchangeable law of God. The prophets of God are raised with an intense love for their people. Nothing is more painful to them than to see the people groping in the darkness of error, and they, out of their deep-rooted sympathy for the people, labour day and night to bring them into the light of truth. But the prophets being from heaven are hated by those that are of the world. They love the people, but men the love this world treat them with scorn and become their enemia But their love for mankind does not remain wholly unrecipity Those who are not bent low on the earth recognize them and return their love, though their love for their prophet does not equal the love of the prophets for them. The reads

1909.)

nevolen the Holy es. This

otember

rebuked g words Huraira. y of the

og killed aid with h regard

the Holy e defiant love of

ny other. even gave itizens of

of what

, why was , ib was 80 ophets of

Nothing og in the sympathy

hated by t men tha r enemies

unrecipro h recognise

r propheti The reader

the light

may form some idea of the love of the Holy Prophet for mankind may form the love which his followers entertained for him. I have from the low already in a previous number quoted the tributes which Abu already in a Facility of Khobaib, and Orwa, chief of Tayif, Sunau as interview with the Holy Prophet at Hudaibiya, paid of the devotion of the Muslims to their prophet. If the reader desires to know the vast difference between the love which the Holy Prophet had for mankind and the love which Jesus of Mazareth had for his people, the Jews, he need only compare the well-known devotion of the Holy companions with the notorious faithleseness of the disciples of Jesus. This may be due to the fact that while the Holy Prophet (may peace and the blessings of God be upon him) was sent for all nations and all times, as the Holy Quran expressly states, the son of Mary was raised only for the Bani Israel of his day, as is apparent from what Jesus says in Matthew 15: 24. Hence it was but reasonable that the love of the Holy Prophet (may peace and the blessings of God be upon him) for mankind should bear the same ratio to the love of Jesus for the Jews as the number of the generations of all times since the appearance of the Holy Prophet bears to the number of the Bani Israel of the days of Jesus.

The visit of the Holy Prophet (may peace and the blessings of God be upon him) to Mecca soon began to bear fruit. The kindness of the Holy A GENERAL MOVE-Prophet and the beauty of Islam conquered MENT TOWARDS ISthe hearts of many. Such notable men LAM.

as Khalid, Amru and Othman ibn Talha soon repaired to Medina and embraced Islam. The reader will remember that Khalid and Amru were among the commanders of the Quraish. At the battle of Ohud, the right wing of the army was commanded by Khalid, while Amru was over Quraishite horse. Othman ibn Talha was a chief of note and had in his capacity as custodian of the Ka'aba, attended on the Holy Prophet with the keys of office to throw open the

(September

1909.)

MASS

BANI

followe

misun arrows

after t

howev

pardo

T

MA

ATLAI

hem

The 1

of ari

to tel

Prop

hear

'As

desc

diffi

an e

caus

inci

tow of S

of t

wai

dis

the

hat tha

per

door of the Holy temple for the illustrious visitor. door of the Holy Prophet and his coming in close contact with the pilgrims, he had an opportunity coming in close contract to know more intimately the Holy Prophet and his companions to know more intimately the Holy Prophet and his companions to know more intimately the Holy Prophet and his companions and being deeply impressed by the sublimity of their faith and the nobility of their character, he was irresistably drawn to the noble religion of Islam. "To what extent,' says Muir, 'persons about this time came are of less note and influence about this time came over to Medina or remaining at Mecca declared in favour of Muhammad, is not told to us. But there can be no doubt that the movement was not confined to those just mentioned, but was wide and general and that the cause of Islam was gaining popularity day by day." Such were the sweet fruits of the peace which the Holy Propher (may peace and the blessings of God be upon him) had so wisely concluded with the Quraish, and what the Muslims had thought to be a disgraceful peace turned out to be a real victory, as the Holy Quran had predicted. It was the peace that had rendered the visit to the Holy House possible and thus gave the people of Mecca an opportunity to come in contact with the Holy Prophet and the Muslims, and the persecution that once raged at Mecca having ceased by this time, Islam began to draw to itself troops This movement towards Islam could not take of converts. place if the war had continued. Peace bore this fruit not only at Mecca but everywhere else. We find that every tribe of Arabia that discontinued its hostility towards Islam and concluded a treaty of peace with the Muslims was eventually absorbed in the universal brotherhood of Islam and in every case peace was followed by conversion.

Now was fulfilled the vision of the Holy Prophet (may peace and the blessings of God be upon him) to which reference is made in the following verse of the Holy Quran :- "God truly verified for His apostle the vision that ye shall verily enter the Sacred mosque, if God please, in safety with shaven heads or cut hair, ye shall not fear; for He knows what ye know not and He has set for you a victory nigh at hand."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Thus

Panions, ith and to the

'persons Medina, is not ent was

general; y day." Prophet

o wisely thought as the

eople of Prophet

lf troops not take not only tribe of

absorbed ase peace

net (may reference fod truly enter the ds or cut

and He

A chief of the Bani Sulaim being converted to Islam, the Holy Prophet (may peace and the blessings of God be upon him), as was the wont with him, despatched with him a party of his followers to preach Islam. The tribe, however, probably followers tanding their purpose, received them with a volley of misunderstanding their purpose, received them with a volley of arrows and killed most of them. This happened about a month arrows and killed most of them. This happened about a month arrows and killed return from the pilgrimage. The tribe, after the Holy Prophet's return from the pilgrimage. The tribe, however, soon after sent an embassy of submission and were pardoned by the Holy Prophet.

Dzat-Atlah was a place on the borders of Syria. There a MASSACRE AT DZAT- party of 15 Muslims, seeing a great multitude assembled, began to preach to them the noble faith of Islam and invited them to embrace it. The multitude, enraged at the invitation, replied with a shower of arrows and cut the party to pieces; only one man survived to tell the dismal tale. The calamity deeply afflicted the Holy Prophet, who made up his mind to avenge the disaster, but hearing that the place had been deserted he gave up the idea. 'As in the case of similar mishaps,' says Muir, 'this reverse is described by tradition with enigmatical brevity, so that it is difficult to tell the object of the expedition. It may have been an embassy to certain tribes, or a secret mission to spy out the cause of rumoured gatherings on the Syrian frontier.' This incident bespeaks the bitter hatred which was entertained towards Islam on the Syrian border. How the Christian chiefs of Syria, hearing Heraclius speaking favourably of the religion of the Holy Prophet, started aside like wild asses and began to waive aloft their crosses has been already referred to, and this display of wild anger by the Syrian chiefs in the presence of the Roman Emperor shows that the Syrian border was as permeated with the hatred of Islam as Arabia itself. It was this hatred which led to the war of Muslims with the Christians that lived on or beyond the northern confines of the Arabian peninsula.

(September

1909.)

Musli

the si

of Go

such

by s

instru

marc

"but

that

or t ed:

ns h

it Y

here

his

thei

nnc

of

ran

to

fig

ha

wb

stu

bo

fel

of

in

31

ar

11

The cause of this battle was the murder of an envoy who Holv Prophet (may peace and who the Holy Prophet (may peace and the blass of God be upon him) had sent with a BATTLE OF MUTA. letter to the Governor of Bosra. In the way, he was seized by another Christian Governor of the Byzantine empire, name Sharhabil, who had him tied with ropes and struck of the hand. It was not surprising that the idolatrous tribes of Arabia should have risen against the Holy Prophet has peace and the blessings of God be upon him) but why the followers of the Lamb should have been so thirsty for the blow of the Muslims passes comprehension. The murder in out blood of this envoy by the Christian chief was not less outragent than the massacres of whole parties of Muslims by the idolations tribes of the Arabian desert. The atrocity greatly shocked the Holy Prophet (may peace and the blessings of God be upon him) and necessitated an immediate chastisement of the offender. The Holy Prophet (may peace and the blessings of God be upon bin gave orders for immediate march towards the scene of the ontrage and a force of 3,000 men set out under the leadership of Zaid, the beloved freedman of the Holy Prophet. 'If Zaid was slain,' said the Holy Prophet, 'then Jafar was to command, and if Jafar, then Abdulla ibn Rawaha, and if he too was slain, then the army was to choose its own commander." Sharhabil knew the consequences of this barbarous deed. He had committed it counting on the aid of other lieutenants of the Roman emperor who, instead of disavowing the crime, adopted it and thus mad the quarrel an imperial one. The Muslim army was yet in the way when they heard with dismay that an army 200,0 strong (including 100,000 Greeks) was assembled at Balca with the Kaisar himself at its head. "A passage in Theoplanes," sin Muir in a footnote, "makes it probable that this great army with the state of the s brought together by Theodorus, brother of Heraclius, which my account for the rumour that the Kaisar himself was in the field with 200,000 men." This alarming news reached

September oy win the bless at with a s seized by ire, namei k off h tribes of ohet |mar ut why the the blood er in oil outrageous idolatrous locked the upon him ender. The upon him of the ontadership of f Zaid was nand, and if slain, then habil knew committed an emperor thus mad yet in the my 200,0 Balca wit planes," si at army wi s, which may

f was in the

reached the

Muslim army at Maan. A council of war was held to discuss 1909.) Muslim arm. The Holy Prophet (may peace and the blessings the should be upon him) had not contemplated an encounter with such overwhelming numbers and, therefore, it was suggested by some, he should be apprised of the situation and fresh by some, asked. Others were for advance. "What have we instructions asked." marched thus far for," cried the intrepid Abdullah bin Rawaha, marched this? Is it in our numbers or in the help of the Lord that we put our trust? Victory, or the martyr's crown, one of the other, is secure. Then forward !" To this all responded: By the Lord! the son of Rawaha speaketh the truth. Let us hasten onward.' So the army resumed its march. At Muta it was attacked by the Christian army. The Muslims fought heroically against overwhelming odds. Zaid, with the flag in his hand, led his column forward, and died fighting heroically at their head. The flag was then seized by Jafar, the Holy Prophet's uncle, who jumping down from his horse maimed it, in token of his resolution to die fighting, and rushed at the enemy's ranks, raising aloft the white banner and urging his men forward to attack. He was soon covered with wounds, yet he continued fighting until he fell. He was holding the banner in his right hand, and when that was cut off, he seized it with his left, and when that too was cut off, he pressed it to his breast with the stumps. The cuts of swords and the wounds of arrows on his body numbered about ninety, all on the front. When Jafar fell, Abdullah seized the standard, but he too followed the fate of his predecessors. Then a council of war was hastily summoned in accordance with the direction of the Holy Prophet (may peace and the blessings of God be upon him), and Khalid bin Walid was chosen to act as the commander. Khalid fought valiantly and broke nine swords. He bravely repulsed the Christian army, but the disparity of numbers being too great, he retreated with his force to Medina. The prowess displayed by Khalid won for him the title of 'a sword of God.' The battle will ever

191

Lak

Byz

lim

for

(ma

ter

of

Ch

an CI

> th CC

> > h

fe

t

7

shine in the pages of history as a bright example of the gallain which Islam had breathed into its followers shine in the pages of the galand heroism which Islam had breathed into its followers,

When the battle was being fought at Muta, the whole was shown to the Holy Prophet in a vision, and he was made was being played by his was shown to the Long was made to was being played by his follower witness the heroic part which was being played by his follower in the distant battlefield. Before the messenger arrived his comparis the news of the battle, he had told his companions at Media that Zaid, Jafar and Abdullah had by turns assumed the conmand and fallen fighting bravely, and that when the comment passed to Khalid, God gave him a victory. When the messenger came with the news, the Holy Prophet (may peace and the blessings of God be upon him) said شئت اخبرنی وان شئت اخبرنی وان ا خبرتك 'If you please, you may give me the information; or if you please, I may tell you what happened.' The directions by had given regarding the command of the army may also be said to be prophetical. 'Zaid,' he said, 'is to command the arm, and if he falls, then Jafar, and if he is killed, then Abdullah bin Rawaha, and if he is slain, then the army is to choose its own commander.' He is not known to have given such directions in any other expedition, and it is curious that everything happened as he had said. Of the persons named Zaid was first to fall, then followed Jafar, and then Abdullah, and when the fourth leader was chosen, in compliance with his final direction, he lived to the end of the battle and did not retreat until the Byzantine army and its allies were repulsed.

In connection with this battle, the reader must rememb! that the Muslim force was despatched only to punish the chi Sharhabil for his barbarous murder of the Muslim envoy. leader was expressly bidden by the Holy Prophet (may peak and the blessings of God be upon him) to march to the spin where the envoy was cruelly murdered. But the cause of offending chief was espoused, not only by the Christian tribs of the Syrian border, such as the Bahra, Bani Wail, Billy gallatin 8.

s made to
followers
rived with
at Medica
d the concommand
messenger
ace and the

ation; or ifcections he also be said d the army, n Abdullah

oose its own
directions
everything

d was first d when the al direction,

at until the

sh the chicken of the chicken of the spatial cause of the cristian tribs

Wail, Bett,

Lakhm and Judzam, but also by the other lieutenants of the 1919.) Lakinin Empire and even by the imperial forces. The Mus-Byzanza unprepared for such an overwhelming array of forces against them, many leading followers of the Holy Prophet forces again and the blessings of God be upon him) were slaugh-(may post deep was his grief at their loss. Thus the espousal of the cause of the guilty chief by the Christian chiefs and Ohristian tribes of the border, and by the Kaiser's forces, was another offence against the Muslim state, and every unit of the Christian army was now as guilty as the rascal whose cause they espoused. If the Christians deplore to-day the ultimate conquest by the Muslims of the land where their lord Jesus and his disciples had once walked, they should blame their own forefathers who, by their hostility to Islam and by the outrages they perpetrated on the Muslims, courted war with the faithful, which ultimately led to the loss of their dominions. Here, too, as in the case of the Quraish, the initiative was with the Christians. Bani Judzam, a Christian tribe under the Kaisar, had plundered Dihya, while he was on his way back from Syria. He had gone to Syria as an envoy to the Kaiser himself, and was returning with presents. But the Christian tribes, out of their hatred for Islam, did not respect the envoy that was returning from the presence of their own emperor, and robbed him of all he had, including the presents from the Emperor. (vide Muir's life of Mahomet, page 335). A reference to a note in Muir's Life of Mahomet, page 381, will show that this tribe was with the imperial army that attacked the Muslim force at Muta. Again, Muir tells us that in the fifth year of the Hejira, the tribes of the Dumat-ul-Jandal (who were Christians) began plundering travellers and threatened a raid upon Medina, and that as a safeguard against the threatened raid and [in order to scatter the marauding bands, the Holy Prophet (may peace and the blessings of God be upon him) had to undertake a long and fatiguing journey in the hottest season of the year. We have also learnt

1900

take

the hlan

agai

ing

Isla

of I

righ no

10

he

ag

de

01

C

how a party of fifteen Muslims was cut up in cold blood by how a party of the Syrian border, and Muir admits that the party had not gone there with any hostile designs (Muir's Lie of Mahomet, page 380). They were slaughtered by the med followers of the lowly Jesus, simply because they professed the faith of Muhammad (may peace and the blessings of God to upon him). This was soon followed by the murder of the Holy Prophet's envoy (Al-Haris bin Umair) by the Christian chieftain (Sharhabil bin Amr), and when the Holy Prophet sent a force to punish the chief, not only almost all the Christian chiefs and Christian tribes of the border, but even the imperial Cohorts flew to the aid of the ruffian chief, and when the Muslims reached the place where the envoy had been executed, they found themselves confronted by an army the like of which they had never sten before. These overwhelming numbers (200,000 against 3,000 were brought together evidently with the object of crushing to atoms the Muslim force that was advancing to avenge the grievous wrong that had been done to them by the Christian The Christians deemed it an affront to their dignity that the newly risen sect of the Muslims should presume to retaliate, no matter however outrageous and ruffianly their own offences were against them. They might insult and plunder their messengers, they might slay their envoys, they might massacre their parties in cold blood, but if these outrages forced the Muslims to retaliate upon their authors with a view to cheek the repetition of such atrocities, they felt their pride wounded, and roused to fury by what they deemed the insolence of the Muslims, resolved to punish them for their impudence. Muir also dutifully shares the feelings of the Christians of that age and speaks of the Muslim expeditions to the north as thostile incursions against the Syrian border.' Just as he is blind to the outrages committed by the Quraish on the Muslims and accuses the Holy Prophet (may peace and the blessings of Gol be upon him) of aggression towards them, similarly he does

ptember

olood by

that the

ir's Life

he meek

essed the

f God be

he Holy

chieftain

niefs and

a force to horts flew ached the hemselves ever seen ist 3,000) f crushing venge the Christian eir dignity resume to their own d plunder hey might ges forced w to check wounded, nce of the nce. Muir f that age as 'hostile is blind to uslims and igs of God

e does not

take into account the behaviour of the gentle Christians towards take muslims and the barbarities they perpetrated on them, and the Muslim for taking any step to protect themselves blames the recurrence of such outrages. It appears that accordagainst the recurrence other Christian activities against the Angle of Magaza the Angle of the Christian critics, all the enemies of ing to much described of Mecca, the Arabs of the desert, the Jews Islam, the Quraish of Mecca, the Arabs of the desert, the Jews Islam, the description of the Syrian border, the Jews of Medina and the Christians of the Syrian border, had every of Meaning the oppress and torment and even to slay the Muslims (for right to oppress that of embracing Televille right to opposite that of embracing Islam) but the Muslims had no other than the measures for their protection. The agressions of the enemies of Islam are totally ignored, and the steps taen by the Muslims to protect themselves against their numberles foes are dwelt upon at great length and misre presented as aggression. All Arabia and the Christians that dwelt on the border were all innocent in the eyes of the Christian critic, and the only people in Arabia that were guilty were the Muslims. The Christians of the north ought to have at least extended better treatment towards the Muslims than the idolaters, but it is painful to note that they turned out to be as hostile to Islam as the idolaters of Arabia. What greater barbarity is conceiveable than the massacre of innocent parties in cold blood, and the waylaying and murder of helpless envoys. But does Muir himself admit that his Christian brethren of the day committed themselves to these barbarities, and their deadly hatred of Islam had so deadened their nobler feelings and had so overpowered the Christian charity of which the missionary of our day so much boasts, that they committed these cruelties without the least compunction. And what is still more painful, the cause of the rascals that committed these crimes was espoused by almost all the Christian tribes and Christian chiefs of the border and even by the troops of the Byzantine empire, and when a force was sent to exact retribution from the offenders so that their example might not encourage others to perpetrate similar outrages on the Muslims, whole

(September

190

BCCE

Pro

lette

whi

The him

cer

(for

sou

Pave

wa of

Pr

Ch

pro

to

th

clans and almost every chief and even the imperial legion clans and almost every rallied round the offender, resolved to swallow up the whole Muslim force. If the Chieftain was guilty of wanton munder Muslim force. It was equally murder took up his cause was equally guilty of the murder of the many Muslims whom the combined Christian forces slew at Muta. They were responsible for the death of Abdall a Zaid, for the death of Jafar, for the death of Abdullah, in fact for the death of every Muslim that fell under their swords.

Though most of the Christians of the north were bitterly hostile to Islam and courted war with the Muslim CONVERSION OF by perpetrating unspeakable outrages FARWA AND HABLA. them, yet I shall be guilty of grave injusted if I do not add that there were noble exceptions. If the conduct of the most of the Christian lieutenants of the Byzan. tine empire and the Christian clans of the north draws teams from our eyes, there were others whose behaviour towards the Muslims fills us with admiration, and who laid under a deep obligation not only the Muslims of the early days but also the future generations of the faithful by their many acts of kindness. The reader knows how the Christian king of Abyssinia welcomed to his dominions, the Muslim emigrants whom the persecution of their own brethren had driven from their homes. The Christian king of Egypt accorded an honourable reception to the Muslim ambassador, reverently preserved the Holy Prophet's letter in an ivory casket, and returned the envoy with a respectful answer and with valuable presents for the Holy Prophet (may peace and the blessings of God be upon him). Dihya, the Holy Prophet's envoy to Heraclius, was graciously received by the emperor and even presented with a dress of honour. And even among the Christian chiefs of the north there were some that were not only not hostile to Islam, but even abandoned their faith in the godship of the Son of Mary and professed their faith in the true God of Islam. Such was Habla bin Aham, & Ghassanide chief, and Farwa, a Syrian Governor. Both thes

ptember legions 18 whole

murder. of the Christian leath of in fact

ds. ly hostile Muslim rages fo injusice In the Byzanws tears

ards the a deep also the kindness. welcomed

ecution of es. The eption to Prophet's

respeftful het (may the Holy ed by the

And even some that

oned their ssed their n Aham, s

Both thes

accepted Islam about this time. The latter sent the Holy 1909.) prophet (may peace and the blessings of God be upon him) a Proposed (and) I a letter informing him of his conversion with several presents—a white mule called Fizza, an ass, and raiment inwrought with gold. The Holy Prophet (may peace and the blessings of God be upon The Hory acknowledged the present in a letter, which also embodied certain directions for his spiritual guidance. The Roman Government, hearing of the conversion of the Governor, at first sought to reduce him by promises of promotion and other twours, but when these attempts to bring him back to the Aristian faith failed, he was put to death by crucifixion. This was nother outrage of which the Christians were guilty. The loss of such a devoted follower must have deeply grieved the Holy Prophet and one wonders at the hard-heartedness of the 'gentle' Christians who thus mercilessly butchered innocent Muslims for professing faith in Islam. The chief, however, bore testimony to the sincerity of his faith by preferring to lose his life rather than abjure Islam, and the Christians of to-day who say that Islam was spread by sword have a lesson here to learn. Muir speaks of 'numerous accessions to Muhammad's cause about this time' on the Syrian border (page 383 n).

The espousal of the cause of Sharhabil, the murderer of the RISE OF THE FRON- envoy, by the chiefs of the Christian Empire and even by the imperial forces TIER TRIBES. emboldened the tribes on the Syrian confines who began to gather once more for an attack on Medina. Hearing this, the Holy Prophet, may peace and the blessings of God be upon him, despatched Amr bin Al-As (the famous Amru, who had only recently embraced Islam) with 300 men and 30 horses to disperse the gathering. Amru was connected with the Bani Bali, one of the border tribes, hence his selection as leader of the force. The Holy Prophet's desire to maintain peace had led him to enter into friendly treaties with some of the northern tribes, and Amru was asked to seek their aid in dispersing the assembled

(September

190

Oye

he !

chi

Wou

But

pro thei

rest

beg

10]

tik

Isla

ble of t

hav

WO

nn

tri

to

ma

tre

the

bo

its

he

0

lir

bu

th

do

tribes. When he had travelled for ten days, he learned that the enemy had assembled in very large numbers and that there was enemy had assembled the friendly tribes. Therefore, he sent a messenger to Medina asking for reinforcements. The Holy Prophet (may peace and the blessings of God be upon him) sens for his aid a force of 200 men (including Abu Bakr and Omar) under Abu Obaida, charging him to act in concert with Amn Thus reinforced, Amru succeeded in dispersing the hostile gather. ings and confirming the friendly tribes of the north.

A great change was now taking place in the relation between the Muslims and the Arab triba SPREAD OF PEACE. The arrival of the Muslims at Medin had served as a signal to the tribes of the desert to rise again, them and to organise plundering expeditions on Medina. The powers of the Muslims were taxed to the utmost. They had to be ever on their guard, and whenever they heard of any gathering, they hastened to disperse it. Sometimes whole parties of Muslims were treacherously cut up, and the Holy Prophet (may peace and the blessings of God be upon him) had to inflict on such offenders the necessary punishment to prevent the recurrence of such atrocities and make the offenders an example for others that were similarly disposed toward Islam. This alacrity of the Muslims, supported by divine assistance, at last began to tell on the desert tribes, who being tired of their fruitless efforts to destroy the Muslims, and finding them more than a match for them, now began to make friendly treaties with the Muslims I have already referred to the tribes of the Syrian border and the tribes on the road to Mecca that had concluded friendly trea ties with the faithful. Besides these, several others that had long been a source of trouble and anxiety to the Muslims now made terms with the Holy Prophet (may peace and the blessings d God be upon him) and promised to desist from further molesist Among these were the Sualim who had taken partitions of Mr. the siege of Medina and the Fezara, with their well-known chief chat the lere was he sent he Holy lim) sent

d Omar)

Amru,

e gather.

relation
b trives
din had
nef them
e powers
be ever
gathering,
s of Musother (may
inflict on
the recurample fot
s alacrity
t began to
ess efforts

ohet (may inflict on the recurample fot as alacrity to began to the ess efforts on a match the Muslims coorder and the endly treath thad long now made oblessings of the molestate of the part is nown chief.

1909.) Oyaina. If the Holy Prophet (may peace and the blessngs of God be upon him) had not repelled the attacks of these murderous chiefs but had turned to them the other cheek, as the Christians chiefs have him do, the result would have been ruin and misery. But the wisdom of the course followed by the Holy Prophet was proved by the results that followed. He promptly repulsed their attacks and duly punished them for their crimes, and the result was that the wolves at last turned lambs and the Muslims began to enjoy peace for the first time since their conversion The Holy Prophet's making peace with the vanquished tibes is another proof that the Arabs were not forced to accept If the object of the Holy Prophet (may peace and the blessi vs of God be upon him) in fighting with the wild tribes of the accept had been to force them to accept his faith, he would have offered them the only alternative of sword or Islam, and would have refused to make peace with the vanquished clans, unless they professed his religion. But he never forced any tribe or individual to embrace his faith. He was always eager to make terms with any person or clan that was inclined to make peace with him and always scrupulously observed his treaties. He attributed his success not to the strength of his following; his followers, in fact, were hardly numerous or strong enough to stand against almost the whole of Arabia and also the powerful Christian chiefs and Christian tribes of the Syrian border that were as hostile to Islam as the idolaters of Arabia itself. No body could predict for him the grand success which he attained against numberless enemies with a small following. 'I am aided with awe with which God has struck my enemies,' he was wont to say and in fact it was so. One wonders at hosts flying at the approach of a band of Muslims. There were large gatherings at various places every year, but when they heard that the Holy Prophet was apprised of their projected attack and a body of Muslims was about to swoop down upon them, it was not seldom that a panic seized the

(September

1909

desci impl

hless

tanc

takil

to ch

The Kho

the

To

tha

011

of

af

qu

Isl

ab

ar

M

ti

whole assembly, and the awe-struck tribes might be seen flying in all directions.

One of the clauses of the treaty signed at Hudaibiya that whoever wished to be the all years. that whoever wished to be the ally of the Muslims was at liberty to do so, and like BREACH OF TREATY wise whoever wanted to make alliance BY THE QURAISH, with the Quraish. When the treaty was concluded, the Bati With the Culture on the side of the Muslims, while the Bani Bakr joined the Quraish. Thus, an attack by the Muslims on the Bakr or an attack by the Quraish on the Khozaa was equi. valent to an attack on the parties which they had respectively joined. There had been an old feud between the Bakr and Khozaa, but all feuds were thrown in the background owing the general war against the Muslims. Now when a ten year, tross was agreed upon at Hudaibiya, the tribes of Arabia began to think of their own grievances against each other. Two years after the conclusion of the treaty, the Bani Bakr, the allies of the Qurain headed by Naufal bin Muawiya, fell on the Bani Khozaa, the allies of the Muslims, one night while the Khozaa lay fast asleep by a fountain, called Watir. A bloody contest ensued, and the Bani Bakr, slowly retreating, lured them into the sacred territory and at last into the city of Mecca itself. The Quraish at first aided their allies with weapons, and when it was dark, joined them in the fight. The Khozaa, the allies of the Muslims, thus over-matched, could make no stand against their enemies, and took shelter in the houses of two friendly But the slaughter of the Khozaa was fearful and a citizens. large number of them were killed by the Bani Bakr and the Quraish within the limits of the sacred territory. Early in the morning, the survivors fled from the city, and s Khozaite, named Amr bin Salim, hastened to Medina to inform the Holy Prophet (may peace and the blessings of God be upa him) of the breach of treaty by the Quraish and to plead that the treacherous murders be avenged. He, in pathetic links

eptember en flying

ibiya wa lly of the and like. alliance the Bani

while the Muslims was equispectivel and An ring 5 the

u to think after the e Quraish, , the allies sleep by a

arc truce

d the Bani territory Quraish at

was dark, ies of the gainst their

o friendly arful and a Bakr and

ory. Early ity, and s

thetic lines

to inform d be upon ead that the

described the way in which the Khozaa were slaughtered and 1909.) descriped the assistance of the Holy Prophet (may peace and the implored the upon him) in averaging the standard the implored the upon him) in averaging the standard the implored the upon him) in averaging the standard the implored the upon him) in averaging the standard the implored the upon him in averaging the standard the implored the upon him in averaging the upon him in ave blessings of God be upon him) in avenging the wrongs. 'Assisblessings (Assistance shall be given thee,' replied the Holy Prophet. Before tance shad tance shad step, however, he sent an ambassador, named Zamrah, taking any step, however, he sent an ambassador, named Zamrah, taking and the Quraish, offering them three alternatives to choose among. They were asked either to pay the blood-money for each of the They were slaughtered in the fight or to relinquish the cause of the Bani Bakr or to declare the treaty as no longer binding. To this message, the Quraish replied that they would neither pay to blood-money, nor abandon the cause of the Bani Bakr, but they had cast aside the treaty (vide Zarqani's Commentary on Navahib, page 349, also the Sirat-un-Nabawiya). Speaking of the Uful violation of the treaty by the Quraish, Muir says in a foot-not :-- "We'l thinks the outrage to have been in consequence of the defeat at Muta, which emboldened the enemies of Islam. Belaccari gives other instances of the Coreish having abused Muhamm'd and encouraged his enemies.' Though it is an error to call the result of the battle of Muta a defeat to the Muslims, yet there is every reason to believe that the open hostility of the Christian Government to Islam pleased the Quraish, as the sight of the ambassadors from the Persian court with orders for the arrest of the Holy Prophet (may peace and the blessings of God be upon him) had pleased them only a year before.

When, however, they had sent back the messenger of the Holy Prophet (may peace and the blessings of God be upon him) with the answer that they had cast aside the treaty, they repented of what they had done. The elders consulted with each other and it was resolved to send Abu Sufian as ambassador to Medina. He was absent when the treaty of Hudaibiya was signed, and he, as the hereditary chief of the Quraish, went to the Holy Prophet (may peace and the blessings of God be upon him) asking him to renew the treaty and extend the period of peace. But the stratagem which was resorted to merely to

September

to hir

and a

Does the 1

upon

the (

Prop

nost

dulo

this be a

WIV

com

upo

reg

tha

rep

of

ob le

> 01 ch

> > iı

avert the impending attack was of no avail and Abu Sufian be

Traditions record an incident in connection with Abu Sulfate visit to Medina, which is worth reproductive already spoken of the tree HOME LIFE OF THE

here. I have already spoken of the Ho Prophet's marriage with Omm.i.llabite HOLY PROPHET. the widowed daughter of Abu Sufian. Having arrived at Media, Abu Sufian, before going to the Holy Prophet (may peace and the house of the house Abu Sunau, below him) entered the house of his daugh ter, Omm-i-Habiba. He was about to seat himself on a carpet when Omm-i-Habiba hastily drew it away and folded it 'My daughter,' asked the astonished father, 'hast thou drawn't carpet away because thou thinkest it to be too good for my the father, or because I am too good for it.' 'Nay,' rep. d ste, but it is the carpet of the Prophet and I like not that thou an unclean idolater, shouldst sit on the Prophet's carret. Train exclaimed the father, 'thou hast changed for the rorse since thou leftest me.' 'Not so,' rejoined the daughter, 'h w God has guild me to Islam. Thou, my father, art the nief of the Qurain and the greatest man among them. Tow is it that thou dost not accept Islam and worshippest stones which neither hear nor see?' Both the action and the words of Omm-i-Habiba reveal her deep faith in Islam and her unbounded respect for the Holy Prophet (may peace and the blessings of God be upon him). It was after long years that she had seen her father, but so great was her reverence for the Holy Prophet that she could not brook to see an idolater sit even on his carpet, even though the idolater was her own father, come to her after long years of separation. Also mark the way in which she invites her father to accept Islam. Her words breathe of as great contempt for idolatry as love for Islam. She wonders at her father's reluctance to embrace Islam and reproaches him for stooping idolatry. Blind Christians spare no pains in painting the house life of the Holy Prophet (may peace and the blessings of God by

September Sufian bal

Abu Sufiai'a
reproducing
f the Holy
im-i-Habite

at Medina, eace and the f his daugh on a carpe lded it rule u draw the for m, thy

repried she, otochat thou, et.' 'Truly,' e since thou has guided the Quraish t thou dost er hear nor a reveal her

the Holy him). It it so great e could not

though the

her father ntempt for

ner's relucstooping to the home

of God be

upon him) in black colours, and with Christian impudence impute whim the grossest immorality. If they have any sense of justice to him the grant any sense of justice and any love of truth, let them ponder over the story just related. loss it not prove beyond question that even the private life of Does to the Prophet (may peace and the blessings of God be the hory was perfectly holy and pre-eminently pure? the Christians want to know the real character of the Great prophet, let them see him with the eyes of those that knew him post intimately and who from their close relation with him, and pry into the very secrets of his heart and the inmost thughts of his mind. If the Christians have any desire to be adjusted with the interior of the noble messenger of God, glet that gaze at him from behind the screen. See what his wives thought of him and what opinion his most intimate companion entertained of him. If his own wives looked upon him at the holiest of the holy, and if his bosom friends regarded him as the godliest of the godly, know it for certain that he was holy and godly and not as the bigoted Christian represents him.

The story of Abu Sufian's visit to Omm-i-Habiba also corroborates what I said a few pages back about the object of some of the matrimonial alliances of the I. v Prophet. One of his objects in contracting these alliances with the relatives of the leading unbelievers was to afford the unbelieving leaders an opportunity to come in closer contact with him and study his character and religion more narrowly. Thus his marriage with Abu Sufian's daughter afforded Abu Sufian an opportunity to visit his house and know how sincerely even his wives believed in him. He must have been struck with the devotion of his own daughter to the Holy Prophet (may peace and the blessings of God be upon him,) and her exhortation to him to accept Islam and her pointed reproach for his worship of what she contemptuously described as 'stones which neither see nor hear,'

1909 the .

> off, 8 no k

> > door

Abb

peac

fam

Hol

n t

the

wer to

nal

Tsl

tal

alv

Pr Th

> bi P

> > it lo

> > H

b S

0

t

There is no doubt that he let must have come home to him. must have come nouse with a more favourable view of light that he left the Holy Prophet's house with a more favourable view of light that he left the Holy Prophet's house with a more favourable view of light that he left that and thus the alliance served one of the purposes for which it was

After the departure of Abu Sufian, the Holy Prophet (May) peace and the blessings of God be upon orders for immediate processings MARCH UPON

him) gave orders for immediate preparation for an advance upon Mecca. MECCA. caution was taken to prevent the news of the preparation from reaching Mecca. When the Muslim force commenced march, then was seen how advantageous the two years' how wonderfully would had proved to Islam and how wonderfully rapid was the progress which Islam had made during the short but peaced period 5 of two years. When the Holy Prophet had marched wo years before to perform the lesser pilgrimage, he had with him only 1.500 men, but now as many as 10,000 Muslig s responded to That day was fulfilled what God had foretold his summons. ages before through his servant Moses, who before his death said "The Lord came from Sinai, and rose from Seir unto them, and he shined forth from Mount Baran, and he came withten thousands of saints, from wis right hand went a fiery law for them," (Deut. 33: 2). Hene 'coming,' the 'rising up,' and the 'shining forth' of the Lord evidently signify the appearance of His Messengers, who come to reveal His face to the world. In the verse quoted above evidently three separate prophets are spoken of. The first that 'came from Sinai' was Moses, the second that 'rose up from Seir' was Jesus, and the third and the last that 'shined forth from Mount Paran' was one who was now marching on Mecca with 'ten thousands' of his holy companions (who for their holiness are spoken of as 'saints') and from whose right hand there 'went a fiery law' for the children of the Lord.

The Quraish knew that they would soon have to answer their outrage on the Khozaa, who were under the protection

September that he less ew of Islan which it was

Prophet (may d be upon preparation Every pro preparation inmenced/ years' Wate the pigress acef period dowo years h him only responded to had foretold is death said. unto them. me with ten fiery law for up,' and the opearance of e world. In prophets are as Moses, the hird and the ne who was

answer fir protection d

s holy com-

ts') and from

ildren of the

the Muslims, but all sources of intelligence were so carefully cut the Musical the army had travelled so rapidly that the Quraish had of, and the Quraish had no knowledge of the advancing army until it was almost at the Before the Muslim army set out of Medina, Abbas, the hitherto unconverted uncle of the Holy Prophet (may Abbas, the blessings of God be upon him), had, with his peace and the peace and the peace and he met family, left Mecca to join the emigrants at Medina and he met the Holy Prophet at Johfa. Two other converts also met the Holy Prophet (may peace and the blessings of God be while him) the way. One was his uncle's son, Abu Sufian bin Ha sh, and th other was his aunt's son, Abdullah bin Abi Umaiyya: These were the last of the train of converts that had been going over to Isla, after the treaty of Hudaibiya. Abu Sufian (like his namesak. Abu Sufian son of Harb) had been bitterly hostile to Islam and a ashamed was he now for the active part he had taken against he Muslims, that after turning a Muslim it was always with do cast eyes that he sat in the presence of the Holy Prophet (may peac and the blessings of God be upon him). This is another evidence that the Quraish, on whose side he had hitherto fought, were guilty of aggression towards the Holy Prophet (may peace and the blesings of God be upon him), and it was a consciousness of guilty cond that prevented him from looking the Holy Prophet in the face. Is first words to the Holy Prophet were ; - 'Verily, God has chosen bee over us; and we indeed were sinners.' These were the words which the brethren of Joseph had spoken to Joseph in Egypt, d Abu Sufian bin Harith by adopting the expression used by the sons of Jacob, admitted not only his own guilt, but that of his brethren, the Quraish, and compared their transgression against the Holy Prophet to that of the brethern of Joseph against Joseph. That the Quraish fought with the Holy Prophet in defence of their deities, or, in other words, in order to stamp out Islam which threatened the very existence of their idols, and not in self-defence, as the Christians would have us believe, is apparent from the lines Abu

(September

190

nD(

saV

Pro to adi

tru

Wa

gre

all

WO pu

tha

asl

ter

Pr the

Pr

of

an

St

th

di

A

he

th

gi

av

tie

cr

H

di

8

ef

Sufian bin Harith composed for recital before the Holy Prophet. The lines, translated into English, are as followers;

"By thy life, when I raised the standard, so that the standard of the Lat might overpower the standard of

I was like a bewildered wanderer in a dark night, But now the time has come that I should be guided, A guide has led me to the right path, and has guided on ne

ref God, one whom I harassed in every way.

This is only one of the numerous utterances which show had the Quraish fought with the Muslims not because the latter had been first to draw their sword against them, but because they wished to destroy Islam and maintain the glory of their gods. It was in the defence of their gods and not their own defence that they fought the Muslims. The Low referred to in the above verses was one of the principal gody of the Arabs.

The march was made with such apidity that within a single week the Muslim army was at Marr-al-Zahran, only a single day's journey from Mo. Here at night-fall, the Holy Prophet (may peace and Fre blessings of God be upon bim) bade the army to kingle every one a fire on the heights above the camp, so the Whe Quraish, seeing the fire, might be able to make as stimate of the number of the army and seeing resista. e useless refrain from offering battle. In the evening, Abu Sufian, the Quraishite leader, accompanied by Hakim and Bodail, had come out of Mecca to reconnoitre. To their unspeakable surprise, they saw ten thousand fires blazing in full sight on the mountain tops. While they were engaged in speculation as to who could have lighted those fires, and while Abu Sufin was saying, 'So many fires and such a large army was never seen before, a strange voice accosted Abu Sufian in the darking of the night. It was the voice of Abbas, the Holy Prophet

September Prophet.

that the

ded. as guided

ht.

show that the latter the latter their own their own red to in

rabs.

within a an, only a the Holy apon him hits above t be able and seeing e evening, Hakim and unspeakfull sight peculation bu Sufian avas nevet

e darknes

Propheti

uncle, who, inspired like his illustrious nephew by a desire to save the Quraish, had set out on the road to Mecca on the Holy Prophet's mule, in search of a way-farer or wood-cutter in order Propher of the Quraish the news of the approaching army with an to send to offer no resistance so that they might be saved from destruction. He knew the clement nature of the Holy Prophet and was certain that if they even now sued for peace, their past transgressions which had now extended over a period of 21 years would all be forgiven them by their merciful brother, and thus Mecca would be saved. He told Abu Sufian that the fires which had puzzled him were those of the Muslim army which was so large that it was fruitless to offer it any resistance and that he would ask his nephew to pardon him if he only went with him to his tent. the Quraishite leader knew the mercifulness of the Holy Prophet to well to miss the opportunity. Abbas seated him on the mule thind him and they were soon at the door of the Holy Prophet's tex. an The Holy Prophet, may peace and the blessings of God be upour tim, said to his uncle, "Take him to thy tent, and in the morning come to me with him again." When Abu Sufian was again in the presence of the Holy Prophet early in the morning, the Holy Propert asked him, 'Hast thou not yet discovered that there is no Goa but the Lord alone?' To this Abu Sufian replied, "Had there been ay god beside the Lord, he would have been of some avail to me. Here again I invite the attention of the Christian critics to ponde over the reply given by Abu Sufian. Why should the gods have been of some avail to him? Why was his faith now shaken in the ne ben deities. It was because he had been fighting in the cause of his deities. The object of his war with the Muslims was no other than to crush Islam whose sole aim was to wipe the idols out of existence. He had tried his utmost, but the deities for whose glory so many distinguished worsihppers had shed their blood rendered not the slightest assistance to their votaries, and in spite of the untiring efforts of the image-worshippers to protect their 360 gods, the

1

wat tive

wit

pro

Pro

by

bei

dar lan

Ab

Pro

of

he

tho

and

Qu

wh

my

his

be

ad exc

sei

the thi

bu

no So

ble on

God of Muhammad (may peace and the blessings of God le upon him) had triumphed. A single God had vanquished a host of gods. A single man had risen in Mecca, determined to put an end to the very existence of the heathen god, and though hosts of idol-worshippers, alarmed at the bugle-note sounded by the solitary Prophet, had risen to arms and ranged their united forces against him, yet the solitary preacher triumphed, and not only the numberless foes who had taken up the cudgels for their gods were worsted, but even the numerous gods that filled the Holy Temple of God were literally on the eve of being pulled down from their high pedestals. This shook the faith of Abu Sufian, as it did that of his compatriots, in the power of their gods, and when asked whether he had no vet discovered that there was no god but the Lord alone had the mortification to reply that if there had been gof beside, they would have been of some avail to him who had done so much to defend them. The reader will remember that when Abu Sufian had marched forth to the field of Quid, he had taken with him some of his gods which were rever atly placed in the centre of the army, and when the battle was ended, he cried, 'Glory to Ozza! Glory to Hobal! Oza is ours, it is not your, to which the Muslims replied The Lord is ours, He is not yours!' In short, there is the slightest doubt that the Quaish fought with the Maslims, not to defend themselves and their caravans winst the aggressions of the Muslims, as the Christians agert, but to blot out Islam and exalt the dignity of their Cies. The question put by the Holy Prophet (may pere and the blessings of God be upon him) and the answer of Abu Sufian both establish this conclusion.

The Holy Prophet (may peace and the blessings of God be upon him) said to Abu Sufian "Tell thy people that whoever taketh refuge in thy house shall be safe this day. Whoerd closeth the door of his house shall be safe. Whoever enters the precincts of the Ka'aba shall be safe."

1909.)

September f God be quished a letermined then gods, bugle-note nd ranged preacher l taken up numerous lly on the stals. This ompatriots he had not ne le had of s beside, d done so that when had taken ed in the he cried, not yours, He is not be Quraish selves and ms, as the dignity of phet (may

f God be t whoever Whoever enters the

answer of

The Holy Prophet (may peace and the blessings of God be upon him) desired Abbas to make Abu FALL OF MECCA. Sufian take his stand on an eminence and watch the forces as they were being marshalled in their respecwatched tive columns. So, standing by Abbas, Abu Sufian watched with astonishment the different clans, each defiling into its proper place with the flag given to their leader by the Holy Prophet. One after another the various tribes were pointed out by name, until there passed by them a black mass, each warrior being clad from head to foot in dark mail. "What is this dark mass," asked Abu Sufian in amazement, " with shining lances." "It is the chivalry of Mecca and Medina," replied Abbas, "the chosen band that guards the person of the Holy Proph. " "Truly," exclaimed Abu Sufian, "this kingdom of thy Rephew is a mighty kingdom." "Nay, Abu Sufian, he is more than a king; he a is mighty Prophet." "Yes, thou sayest haly.' Having said this, he hurried to the city and as he entertal it, he cried at the top of his voice "Ye Quraish, Muhammed is close upon us. He has an army which you have no power to withstand. Whosoever entereth my house shall be safe this at y. Whoever shutteth the door of his house shall be safe. Whoever matereth the Holy House shall be safe." At this, his own wife, find, daughter of Otba, advanced towards him, and siezing h. by the moustaches, exclaimed, "Kill this bulky, lubberly fellow; is an evil messenger of his people." 'Let not this woman dec ve you, for there has come to you what you are not able to within At this all fled to their homes and shut upon themselves their ucrs.

The Army was now marching on Mecca. At last the city burst upon the view, but no army appeared in sight. It was now apparent that the Muslims had to meet with no opposition. So great was the joy of the Holy Prophet (may peace and the blessings of God be upon him) that he at once fell prostrate on the back of his camel in token of his gratitude, and offered

reve mor

00 2

light

at la

far

stra that

rish

ever

bool

Ary

are and

of m

in la

the

writ

aspe

it m

and

reve bool

will writ

ligio has reve end tion

up thanksgiving to the Lord. The force was divided into four divisions, and each division was to approach the city from a divisions, and cuty from a different quarter. This was a wise precaution for if one division one of the other divisions would be a division on the other divisions. met with opposition, one of the other divisions would be ready to take the enemy in the rear. To these divisions, he gave strice orders not to fight except in the last extremity, nor to offer violence to any one. The band of the citizens of Medina way led by Sad. As he approached the city, he began to recite "To-day is the day of slaughter. There is no safety this day for Mecca." Hearing this warlike song, the Holy Prophet (may peace and the blessings of God be upon him) took the banner from his hand and gave it to his son, Qais. The different divisions entered the city unopposed, except the division under Khalid, to which a slight resistance was offered by a small party of the Quraish, led by Safwan, Suhail and Ikrima, so of Abn Jahl. These were, however, soon put to flight by Khalid. While this fight was going on, the Holy Protect (may peace and the blessings of God be upon him) hap ned to cross an eminence and his eyes caught the gleaming swords on the other side of the city. "What!" he cried in tiger, "did I not strictly command that there should be pring fighting." On learning the cause, he said, "That which The Lord decreeth is the best."

The conquest of ne city was now accomplished almost without bloodshar and the abused, rejected and exiled Prophet was now the ford of Mecca. "Wilt thou not alight at thine house." of ked his followers. "Not so," replied he, "for have theo left me yet any house in the city?"

I leave the reader here to reflect on the events just related till I return to the subject in the next issue, if God will.

1905.)

The Vedas.

A writer in the Vedic Magazine speaking of the need of A writer ... "Man is by nature imperfect. The pripordial root of all true knowledge is the Supreme God. He above is perfect, Omniscient, and all-Intelligence. Thus it is that on account of our imperfections we are always in need of 'more light.' And with all our sciences, philosophies and arts, we are at last obliged to say: 'Thy word is the light of my path.' " So for the writer speaks like a Muhammadan. But it appears strange, that in spite of such beliefs, the Arya Samajists believe that God did not reveal His will to any body save the ancient vishis of Arya Varta. The writer in the Vedic Magazine, however, seems to take a less intolerant attitude towards other books clairing to be revealed than his fellow-Samajists. The Arya Samajicakiew, as far as we know, is that the Vedas are the only revenled books that God vouchsafed to the world and that all other books claiming to be revealed are fabrications of man and all the properts that had the misfortune to appear in lands other than Arya Forta were impostors. Referring to the Arya Samajic view of the Livine origin of the Vedas, the writer says: "Here the Samaj seems have assumed a dogmatic aspect. For although revelation might a human necessity, it may yet be questioned in some quarters as . why the Vedas, and not any other of the so many books existing, a regarded as revealed. This is a disputed point, and so long as array rival books—the Vedas, the Bible and the Quran co-exist on early will remain so. It is an abstruse point as well." Though the writer regards the question as difficult to settle, yet his co-religionists regard it as a settled point. The Arya Samaj, as a body, has never doubted that the Vedas are the only scriptures which are revealed. The writer, however, does not seem to be prepared to endorse this doctrine of the Arya Samaj, and declares the question as an abstruse one, i.e., as one which it is difficult to settle.

beptember

into four ty from a e division be ready gave strict or to offer

edina was n to recite, this day phet (may he banner erent divi-

sion under and party a of Aba y Khalid may peace

o cross an the other not strictly earning the best."

hed almost ed Prophet ht at thine "for have

ust related will.

35 3

men is 01

adhe

the been

is st

Moh it. 0

sure

TOUL Enc

reac the

noth

reve

ard

the

and with

Qui

its : Thi

ture

han

the

ear the

thi

Ho

tim of (

Qu

wo

Go bu

But a Muhammadan fails to see the difficulty which has so puzzled our writer. The Holy Quran expressly teaches that the prophet of God were raised among all nations. For instance, it says ندير بال خلا فيها ندير , i.e., "There is not a people bu there has passed among them a warner." This shows that just as prophets appeared in other countries, they must have been raised in India, and therefore a Muslim has no reason to deny that the Vedas were originally revealed. And if they contain any teaching which is not in consonance with the teachings of the prophets of God, such as the doctrine of Niyoga which requires a husband to bid his wife to have sexual intercourse with strangers if he himself is unable to produce children, it may be put down as the handiwork of man. The Holy Quran requires its followers to respect and honour all the prophets of the world no matter in whatever land they appeared. The diffigulty which perplexes our writer has its source in the doctring of the Arra Samaj that Arya Varta is the only land which Las favoured by God with revelation. But the absurdity of the doctrine is apparent. In earlier times, there being little intercourse between the people of different countries, the cople of one country hardly knew what was going on in other countries. This necessitated the raising of different prophet " different lands, as the Holy Quan teaches. The Vedas we e not well known even to the people of India, let alone the line in the sound it is an a guidance for all the world. The most work will thing is that even in these days, when the nations the earth have become like one neonle, the Vedas are by the earth have become like one people, the Vedas are The Arya Samajists, who profess to have undertaken the task of preaching the Vedast the nations of the earth, have themselves little access to the treasures said to have been locked up in the sacred Vedas. third tenet of the Arya Samaj puts it down as 'the paramout duty of every Arya to learn and teach Veda, to hear it read to recite it to recite it to others,' but in spite of this injunction, there are very few Annual of the spite of this injunction, there are a lost very few Annual of the spite of this injunction, there are a lost very few Annual of the spite of this injunction, there are a lost very few Annual of the spite of this injunction, there are a lost very few Annual of the spite of this injunction, there are a lost very few Annual of the spite of this injunction, there are a lost very few Annual of the spite of the very few Aryas who have the good fortune even to have a los

September

people but that just have been to deny

ey contain achings of oga which intercourse en, it may in requires world, alty which

the Arya avoured by e is appae between

try hardly sitated the loly Quran e people of

Therefore orld. The en the na-

Vedas are

Vedas to the edas. The

paramous it read and there are

have a los

sta copy of the Veda. Compare with this the following stateat a copy of the rollowing state-ment of C. W. Archbold in an American paper: "The comment pent of U. W. Hills travellers in Muhammadan countries that is often passed by travellers seem more devotedly. is often passed by Selem faith seem more devotedly attached to adherents of the Moslem faith seem more devotedly attached to adherents of the Christians are to the Bible. My information has the Koran than Christians and Moslem schools I have visited in mosques and Moslem schools I have visited in the contract of the contract the Koran mosques and Moslem schools I have visited nothing been that in mosques and This, as I understand been that in mosque Coran. This, as I understand, is true of the Johannedan University at Cario where, as one writer describes Mohamille was see 'two acres of turbans' assembled in a vast enclois one may shoot but a pavement, and a roof over it supported by 400 columns, and at the foot of every column a teacher surby 400 columns, and a reacher sur-Encyclopaedia Britannica says that the Quran is 'the most widely read book in existence,' and one may say with equal truth that the Veda is the least read book in the world. In short, there is nothing more absurd than to believe that God confined His revelation to the Vedas, which are one of the obscurest things in the world, so much so that they are little read even by their most ardent followers, the Arya Samajists. The only reasonable belief is the Muslim belief that God has not been partial to any one people, and that He raised His messengers among all peoples. And we say with just pride that of all the scriptures of the world, the Holy Quran is the only book which contains this teaching and enjoins its followers to take a tolerant attitude towards other religions. This is the reason that we cannot abuse the prophets or scriptures of any people as the trya Samajists do. On the other hand, we respect and honour and We believe that as formerly one nation was separated from othe nations by insurmountable barriers, it was not practicable to raise ne prophet for the whole world and to send one book for all the nations of the earth, but as at the advent of the Holy Prophet of Aran (may peace and the blessings of God be upon him) these barrier had begun to be removed and the time had come for all the Lions of the earth to be united into one nation, God raised a prop. for all the world and all the ages to come and sent a perfect be all the nations of the earth. It is not we that advance this claim. this claim was advanced by the Holy Prophet himself. The Holy Quran says in explicit terms that it is a complete law for all times and that the Holy Prophet (may peace and the blessings of God be the Holy Prophet (may peace and the Holy Prophet (may p of God be upon him) is the prophet for all nations. The Holy Quran save to the Quran says: "We have not sent thee but as a mercy to the worlds" (xxi, 108). Again, "Say, 'O men, I am the Apostle of the God unto you all' " (vii, 158). Again, "We have not sent thee but to men generally." (xxxiv, 128). Again, the Holy Quran

1909.

for re thing

mente

lines.

h3700

sorro

twist

ведзе

distre

118 to

to tre

to be

the g

and t

hono

farm pitia

Punc

inter

repu

for t

Wei

the I

than

relin boas

of t

been

the ' conc

the 1

in u

will

read

that

an

phy8

prov

and,

Man

desc

18 81

claims completeness for itself. It says: "To-day is perfected for religion and completed upon you is my favour and for you your religion and completed upon you is my favour, and I am for you to have Islam for a religion." This is one you your religion and competence of the Holy Prophet's nice of the pleased for you to have the close of the Holy Prophet's ministry.

Prophet (may peace and the blessings of God here) The Holy Prophet (may peace and the blessings of God be upon the universality of his ministry. The Holy Prophet (many proof of the universality of his mission by him) gave a practical proof of the universality of his mission by despatching letters to the potentates of the neighbouring countries despatching letters to the potentates of the neighbouring countries inviting them to accept Islam. Of all the scriptures of the world the Holy Quran is the only book which claims the law to have been consummated in it. It claims to embody in itself all the truths that are to be found scattered in the different books of the world. Thus it says of the Holy Prophet (may peace and the blessings of God be upon him) "An Apostle of God reading pure pages (i.e., the Holy Quran) wherein are right scriptures," (xcviii, 2). Again, "God wishes to explain to you and to guide you into the ordinances of those who were before you." [iv, 31] These claims of perfection and universality that are advanced in the foregoing verses are not advanced by any other book. Do the Vedas anywhere lay claim in plain words either to perfection or to universality as the Holy Quran does, or does the Bible or any other scripture do so ? As long as the books themselves do not claim to be both perfect and universal, it is an idle boast on the part of their followers to claim either perfection or universality for them. They were meant for particular people of a particular age, and the instructions contained in them were adapted to the particular circumstances of the particular people.

The Vedas may at be compared to the A. B. C. of divine revelation and it is a fruitless task to make any attempt to drag them out of the dark corner of obscurity. How can the world repose in a book with which even the most have nothing in their hands, save a few quotations from the Vedas Coodied in the Satyarth Prakash of Pandit Daya Nand. An rya writer bears testimony to this. He says in a later teachers for the said magazine "Not to speak of competent Arya teachers for teaching English and western sciences, even Arys Sanskrit Pundits for teaching the Vedas and the Shastras are rare There is a painful dearth of Sanskrit scholar We have done nothing to advance the cause of among us. Vedic scholarship. We have cried long and loud, perhaps more than was good for than was good for us, we have fought and foiled our foes, our Logo has proved upper and has proved upper and has more has proved unanswerable, our impassioned eloquence has more the hearts even of the hearts even of our opponents . . . We have dazzled the work with the granders of our opponents We have dazzled the work with the granders of the work of the granders of the work of the granders of the granders of the work of the granders of the work of the granders of the g with the grandeur of our work (the readers will please pardon

ptember ected for and I am e of the ninistry. be upon ission by countries e world. to have f all the s of the and the ng pure iptures." to quide (iv, 31). anced in ok. Do erfection Bible or elves do boast on univerple of a em were people. B. C. of attempt How can he most . They from the a Nand. in a later nt Arya en Arys istras are scholars cause of ps more our Logic

as more

the world

ardon E

for reproducing these boastful words, Editor, R.R.). But the one for reproducing have not done is that we have made no arrangething winter the study of the Vedas on systematic and scientific pents for the savants and their Indian disciples are working baroe with the interpretation of the Vedic verses. We see and paroe with the mischief, but are helpless to undo its effects. They of torture the Vedic words and wring out of the torture the vedic words and wring out of the vedic words. wist and torture the Vedic words and wring out of them the wist and solited to their purpose. We gaze helplessly on the distressing and humiliating scene, but there is no one amongst 18 to utter a word of protest in defence of our sacred books. We claim that the Vedas were revealed when man first began tread the virgin earth. European scholars pronounce this to be absurd and childish. We claim that the Vedas contain the germs of all sciences. European Sanskiritists laugh at this and tell us that our Vedas contain only songs of praise sung in honour of the deified forces of nature by Arya shepherds and farmers, or rules for sacrificing animals and even men to propitiate them. I have to admit it with shame that we have no Pundits amongst us learned enough in the canons of Vedic interpretation and well-versed enough in western sciences to repudiate these charges That we are wholly unprepared for this contest at the present moment goes without saying We talk of rallying the whole of mankind round the banner of the Vedic faith. It appears to me to be an empty boast. More than 25 years have elapsed since the founder of the Arya Samaj relinquished this mortal coil, but in spite of our boisterous and boastful talk, we have failed to give an impetus to the study of the Vedas and the Shastras. Our learned men have not been able to bring out a single masterly commentary on any of the Vedas or the Shastras Some of them start with a preconceived theory of their own and they try the utmost to make the matter in hand accord with it at any cost. I, there is even the slightest chance of explaining a text in a way will fit in with their theory, they will twist and torture the wo. and will wring out of them the meaning which they desire more read into them. And when they find any verse so incorrigible that it will not yield to their yoke they pronounce it to be an interpolation without the least hesitation. In giving a physical interpretation of a Mantra, our Pandits always try to Prove that the Vedas contain the basic principles of all sciences, and the vedas contain the basic principles of all sciences, and, therefore, they are never tired of showing that every Mantra, in which the word water, fire, or air, etc., occurs, described. describes some hidden property of that object.... The result is simply deplorable. Their explanations are often so out of

place and jejune that one puts down the book in disgust and comes to entertain a not very high opinion of the Vedas.

The above is a sad but true picture of the attempt the Arya Samaj is making to revive the Vedas and 'rally the whole of mankind round the banner of the Vedic faith. The Arya Samaj does not accept the translation of the Vedas made by European and even Indian scholars that have the ill-luck not to belong to the cult of Pundit Daya Nand and rejects their rendering as untrustworthy, but the pity is that its own Pundis are 'helpless' and cannot give the world the true explanation of the Vedas. And when they make any attempt to explain some verses, they do not do the work honestly and try to read into them meanings which they do not convey. What light can the world expect from such exponents of the Vedas? If the translations by Western Sanskiritists and the explanations by the orthodox Hindus are not reliable, what means are there to know that the Samajic explanations of the Vedas are true and trustworthy. Judging from the Samajic point of view, the world is unable even to understand the Vedas; and its own Pundits are not trustworthy authorities, and yet unfortunately for the world the Veda is the only book sent by God for the guidance of mankind—a book which for centuries has remained unopened and which even now is practically a sealed book. By the by, it must be remembered that in 'torturing' the Vedic verses, the Pundits of the Arya Samaj only follow the lead of Pundit Daya Nand who did exactly what the writer imputes to the Pundits of to-day.

A remarkable proof of the Holy Quran being now the only book for the guidence of the world is to be found in the fact that the lang ages in which all other scriptures are said to have been revealed are now dead, and the only revealed book whose language is the Holy Quran. The caled books whose language God has caused to die are dead books now and are not meant by God to be followed, while the book whose language is still a living language is now the only book which allowed is still a living language. book which the world has to follow. Sanskrit is now a dead language and the world has to follow. language and, therefore, the Veda is also a dead book, and if it impossible to breath the veda is also a dead book, and if it impossible to breath the veda is also a dead book, and if it impossible to breath the veda is also a dead book, and if it impossible to breath the veda is also a dead book, and if it is impossible to breath the veda is also a dead book, and if it is impossible to breath the veda is also a dead book, and if it is impossible to breath the veda is also a dead book, and if it is impossible to breath the veda is also a dead book, and if it is impossible to breath the veda is also a dead book, and if it is impossible to breath the veda is also a dead book, and if it is impossible to breath the veda is also a dead book, and if it is impossible to breath the veda is also a dead book, and if it is impossible to breath the veda is also a dead book, and if it is impossible to breath the veda is also a dead book, and it is impossible to breath the veda is also a dead book. impossible to breathe life into the dead, it is equally impossible to breathe life.

to breathe life into the Vedas.

Dignized by Arya Samaj Foundation Chermar an tember ust and apt the whole e Arya lade by uck not ts their Pundits anation explain o read ht can If the ons by ue and ew, the its own unately for the mained ok. By Vedic lead of utes to ie only the fact to have whose n. The re dead the only a dead d if it is possible CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

TI

yc

TH

E

sam
a pu
ness
liter
chie
and
vulg
by t
ons

This spre

epid follo

uote issu only

is d use

THE REVIEW OF RELIGIONS.

VOL. VIII.)

OCTOBER, 1909.

(No. 10.

بسم الله الرحمن الرحيم نحمد ، و نصلي على رسوله الكزيم

The Attitude of the Arya Samaj towards other religions.

Every body who cares to read the religious literature of the Arva Samaj or who has happened to see a Samajic preacher address a public meeting will attest the popular opinion that abusiveness constitutes the prominent characteristic both of the Samajic literature and the Samajic lectures. The followers of the chief religions of India, the orthodox Hindus, the Christians and the Muslims complain with one voice of the virulent and vulgar attacks of the Samaj on every thing that is held sacred by them. Invectives are hurled at the followers of other religions not only in writing and speeches but also in devotional hymns which are sung from the platform by boys and girls. This practice is, no doubt, suicidal, and it has become so widespread that some of the more sensible friends of the Samaj seem to have been alarmed at its growth. To what extent this epidemic rages in the Samaj will become apparent from the following testimony of the Samajic writer whom I quoted in my note on the Vedas in the last issue. He, writing in a recent issue of the Vedic Magazine, says: "Our name is identified not only by our foes, but also by many of our friends with all that is dogmatic, intolerant and arrogant. The language which we use towards our adversaries and their creeds is not at all

estrar

Arya on us

succe

law

books

for B

us, cl

the I crav

prie

and

in W

on the

see

and

will

The

the

ma

are

the

thi

on

the

no

th

an

pla

fac

as

edifying. We are ready to cross swords with any body and every body. A mere boy, barely out of his teens, hardly know. every body. A more revision of the world revision the master minds of the world railing against and reviling the master minds of the world such as Shankra, Buddha, Christ, etc., is not a rare sight among us Our newspapers are not only the graves of the reputation of Our newspapers are the those who differ from us in matters religious, they are the sepulchres of the good name of our own co-religionists and friends. We know how to exaggerate the petty foibles of others into grave moral delinquencies. We are past masters in the art of painting our adversaries black and raising their mere frailing to the dignity of heinous sins. Our speakers love nothing more than to satirise the beliefs of the followers of other religions in highly objectionable and often vulgar language. That lecturer is considered successful among us who can make his audience hold their sides with laughter at the cost of the most cherished and most sacred beliefs of others. All our wit and humour consists in holding up other faiths to ridicule. And this we are pleased to call plain-speaking. Even our writers of whom we should expect better things debase themselves by pandering to the low tastes of the masses. The same defect which mars our speeches is present in our literature. Take up any periodical issued by Aryn Samajists, and you are sure to find the editor and the correspondents engaged in the disgraceful business of washing other people's dirty linen in the public. Our so-called Bhajans (devotional songs) are for the most part a string of abusive words containing wanton and un-called for attacks on the religious beliefs and institutions of the Hindus, Muhammadans, and Christians. Instead of raising the soul with the help of music to the contemplation of the most High, they drag it down to grovel and wallow in the mire of hatred and ill-will Their authors are too proud or too ignorant to observe the rules of Prosody, and I shall call him a genius who can scan then They serve to excite our low passions and passions and passions

tober by and

1909.)

know.
World,
I such

are the friends.

art of railties more gions in

turer is ace hold aed and

nsists in eased to d expect v tastes

eeches is sued by and the

Washing
Bhajans
abusive
on the

madans, help of drag it

ill-will he rules can them

as and i

estrange the sympathies and embitter the feelings of the non-Samajists towards us. They have taken such a firm hold Arya that they have become almost indispensible for the on us multipensible for the success of our anniversaries. And according to the well-known success supply and demand, Bhajan books have stuffed our bookstalls and have stifled all other literature. The passion for Bhajans has called into existence a number of Bhajan Mandlis, for pusion of meetings and instill the venom of hatred into minds of the hearers. We have become slaves to this vicious craving to such an extent that we have lost all sense of propriety and decency. We are not ashamed to make our boys and girls sing the bhajans and to extol this breach of the rule in which Manu absolutely forbids the students to sing and play on the musical instruments. No doubt it is a pretty sight to see our sons and daughters making a show of their cleverness, and many parents love this sight extremely."

The above quotation from a plain-spoken Samajic writer will show how rotten to the core is the whole body of the Samaj. The high and the low, the young and the old, the lecturer and the writer, the editor and the correspondent, the leaders and the masses and even the juvenile population, both male and female, are all afflicted with the disease. Hatred of others, particularly the Christians and the Muslims, permeates this 'purely philanthropic association.' The carping at others has got a firm hold on them, and so strong is their passion for reviling others that the most violent writings and the most frenzied speeches are no longer regarded as sufficiently wide channels for the flow of their souls and they have taken to satirising others in verse, and songs breathing hatred and calumny are sung from the platform by their students (boys and girls) to the great satisfaction of their elders. The meetings where the audience are not entertained with a repast of versified invective are regarded as unsuccessful and the proceedings thereof as tame and dull.

THE REVIEW OF RELIGIONS.

And so great is the demand for these cartoons in halting verse And so great is the defined the bookstalls and stifled all other

The writer in the Vedic Magazine deplores in mournful accents this insatiable passion of his fellow Samajists for feeding on the master-minds of other religions, and even proposes to on the master-master suggest in a future article remedies for the cure of this cancer, which is working havor on the body of the Samaj. But no remedy is efficacious unless it removes the root-cause of disease. Therefore it is high time for the well-wishers of the Arya Samaj to try to find out the source of the evil and save their Samaj from untimely death by tearing out with a relent. less hand the root of the disease wherever they find it. The plague is raging most fiercely in the Samaj and it is idle to expect that the mere external application of a medicine will stamp it out. If the friends of the Samaj really desire to rid the Samaj of this pest, they should make up their mind to strike at the root of it. The current is now too strong for any embankment. If the shepherds of the Samajic fold do not like to see their flock swept away by the current, let them seek out the source of the stream and try to fill up the fountain. head with sand-bags if possible. The root-cause of the evil lies in the Samaj itself, but as men are often blind to their own faults, it is not surprising that the Samajic leaders have not yet discovered it. Or if they have discovered it, they are perhaps afraid to interfere with it. The cause of the evil lies in what is held very sacred by the Samaj and they may deem it as sacrilege to apply a surgeon's knife to it with the object of cutting off the rotten limb. The root of the mischief lies inthe name may come as a shock to many—the Satyarth Prakash, the Bible of the Arya Samaj. The evil which, as the writer in the Vedic Magazine complains, has grown to such appalling proportions had its birth in the sacred book which Daya Nand, the founder of the Samaj, left as a legacy to his followers. It

1909.

was P seed h

of the himsel statem of the respect

ists, W only to the rea will fir

conder that t that is Satvar

Ouran criticis style :

obscen chapte truth

transla preach observa the Go

(b

(a

(d

ober

verse.

other

rnful

ding

28 to

cer,

tn

the

Bave

ent.

The

e to

Will

rid

l to

any

not

seek

ain.

lies

own

yet

aps

hat

t as

t of

<u>n</u>—

ish,

in

ing

nd,

It

1909.)

413

Was Pundit Daya Nand himself who sowed the seed, and if the was now grown into a big thorny tree, to the great alarm of the more sensible friends of the Samaj, it is Daya Nand himself who is to blame. In order to verify the truth of my statement, the reader need only turn to the last two chapters of the Samajic Bible, which deal with Christianity and Islam respectively. He will fiind, to his great surprise, that the Samajwhose conduct our writer so strongly condemns, have been orly too faithfully following in the footsteps of their leader. the reader reads through the last two chapters of the book, he will find that Daya Nand did exactly what our writer so strongly condemns the Samajists for, and that it is from his Satyarth that the Samajists have imbibed the spirit of cavilling at all that is held sacred by the followers of the other creeds. In the Satvarth, he takes up the verses of the Bible and the Holy Ouran one after another and holds them up to ridicule. His criticism of Christiauity and Islam is a long caricature and his style is throughout vulgar and jocular and sometimes even obscene. A few quotations picked up at random from chapters on Christianity and Islam will suffice to bear out the truth of my statements. They are taken from an English translation of the Satyarth Prakash by Mr. Durga Prashad, preacher of the Vedic faith. The following are some of the observations which Pundit Daya Nand makes with regard to the God of the Bible-

- (a.) How can His votaries not eat cows, calves and other animals, whose God eats the flesh of a calf. (page 460).
- (b.) It is evident that there is a company of wild men whose chief is called the God of the Bible (page 461).
- (c.) Look at the mischief of the God of Christians (page 461).
- (d.) The God of the Christians is a flesh-eater (page 465).

- (e.) Bravo, Moses and God are good fellows indeed! [page
- (f.) It is plain that the God of the Christians was some mountaineer who lived on a hill. He set up him. self as God among these barbarians (page 467).
- (g.) Rather He is a flesh eater and like a juggler (page 477).
- (h.) From this account it appears that there must be some clever barbarian who settled in a mountain and declared himself to be God. The ignorant savages accepted him as such (page 468).
- (i.) The God of the Christians is the very devil of devils (page 483).
- (j.) Now tell us whether the face of your God is white like that of a European or black like that of an African, etc., (page 491).
- (k.) "The Leader of the robbers," (page 488.) The God of the Christians does not sleep at night; if he sleeps, how can they worship him at night? He must lose his sleep. If he wakes day and night, he will be distracted and very sickly (page 485).

Observe the following remarks of Daya Nand with respect to Jesus Christ-

- (a.) It is evident that Christ preached a religion to entrap people as fishes in a net to obtain his object, When such was the case with Christ, it is no wonder that the modern missionaries should catch people in their net (page 472).
- (b.) Well, if he had a little share of knowledge, why should he have uttered so entirely barbarous a gibber (page 476).

rer

ctober

(page

some

him.

(page

some

n and

avages

devils

e like

frican.

e God

if he

? He

night,

respect

gion to

object,

wonder

people

ge, why

85).

415

- 'Possessed child-like understanding' (page 476). (c.)
- Christ believed the kingdom of God to be in some (d.) country (476).
- He behaved like a man of barbarous habits (page (e.) 477).
- Glory to you, Christ! (page 477). (f.)
- "An ignorant barbarian" (page 478). (g.)
- But whence could Christ get that sense without (h.) the attainment of knowledge (page 480).
- "He showed much cleverness, hacking hewing, (i.) breaking, splitting being his duty" (page 482).
- "He is simply arrogant who calls himself to be the (j.) way. &c" (page 483).

Mark the gross obscenity of the following passages:-

- "Now think how Sarah conceived after his (God's) (1.) visiting her. Is there any other cause of pregnancy than Sarah and God. It appears that Sarah conceived by the grace of God." (page 461).
- (b.) "What a great doctor is he (God of the Christians)! What were the instruments and medicines to open the wombs of women which he employed?" (page 463).
- "Since the God of the Christians was a wrestler of (c.) the cock-pit, he showed his grace by giving sons to Sarah and Rakhel." (page 464).
- 'Hollo, Christ got a nice wife in heaven. He must (d.)be enjoying conjugal pleasures.' (page 490).
- "God may fall in love with the women," (page 497). Note the vulgarity and coarseness of the following further remarks about Christianity.-

a gibber

may

quot

Trut

swee

that

peri of a

its a

of e

sult of t

of th

min

it tl and

upo

unla

COC

- Speaking of Prophet Jacob, he says, "Look at these (a.)
- Bible is replete with wicked teachings. "The (b.) (page 467).
- 'Ignorant men and savages.' These words are used (c.) with regard to Christians, (page 471).
- 'Ignorance and folly" (of Christ). (d.)
- 'There may be devils (if there be devils) who made (e.) this book of the Christians' (i.e., St. John's Gospel) (page 483).
- "John and others were all barbarians" (page 485). (f.)

The above quotations are sufficient to enable the reader to form an idea about the style and tone of the Founder of Arya Samaj's criticisms. I will, however, add a few more quotations from his caricature of Islam, in order to show that what is true of his remarks about Christianity is more true of his remarks about Islam.

The following is Daya Nand's representation of the God of Islam.

- (a.) "Arrogant," (page 495).
- (b.) 'Ignorant' (page 498)
- 'Like, a stiff-necked worldly man.' (page 499). (c)
- (d.) 'Can God eat another God? Can He die of His own accord? Can He be ignorant, sick and foolish?'
- (e.) 'A procurer' (page 505).
- (f.)"A great Devil" (page 508).
- "The God of the Mussalmans acts like Satas, (g.)(page 509).
- (h.) 'The Satan of Satans.' (page 510).

God of

Satan,

- (i.) 'Can not God hear without calling? Is He deaf? (page 512).
- (i) He is not a God but a jockey. (page 513).
- (k.) 'An idiot' (page 514).
- (l.) 'He has become despised in the eyes of the wise and the virtuous' (page 514).
- (m.) 'An unjust, partial, and illiterate sot' (page 516).
- (n.) 'Wicked,' (page 524)
- (o.) 'Hearken to the hobble de hoy's tittle tattle.' (page 527).
- (p.) 'Untruthful' (page 532), 'The major domo and factorum of Muhammad's house' (page 532).

Is it possible for a man, no matter however depraved he may be, to utter more shocking abuse than that which I have quoted above from the sacred pages of Daya Nand's 'Light of Truth'? I wished to give more specimens of the great Reformer's sweet language, but they are so shocking to a Muhammadan that I cannot reproduce them here. The only impression a perusal of the two chapters referred to above makes on the mind of an impartial reader is that of pure contempt for the book and its author. Now, this is the book which is placed in the hands of every student that joins a Vedic school or a college. The result is that they learn to hate Islam and look upon the followers of that religion as 'barbarians.' Hence it is that even the urchins of the Samaj are often seen 'railing against and reviling the master minds of the world.' The Samajic preachers and writers deem it their duty to prove that what their leader wrote about Islam and other religions is true and this leads them to heap abuse upon abuse. 'When the king permits himself to take an egg unlawfully', says a Persian saying, 'his followers roast a thousand cocks on the spit,' Hence it is that now the whole of the Samajic

1909.

of th

throu

literature is deluged with the abuse of the holy personages of the world, as the writer in the Vedic Magazine testifies. There is not the slightest doubt that it was Daya Nand who planted the poisonous tree, which has now sent out its branches in all directions and which has choked the soil of the Samaj with the last two chapters of the book will bear a ready testimony to the truth of this statement.

The pity is that his comments on the verses of the Bible and the Holy Quran not only form an unbroken string of vituperation and railery and, to borrow his own expression, beat buffoons into shade' but they also do not reveal any depth of mind. They are hollow and shallow from beginning to end. The most amusing part of his criticism is that which deals with the book of Revelation. He takes the visions of John literally and then triumphantly proceeds to build on it the superstructure of comment. One or two instances will suffice to show how both ludicrous and vulgar his comments on the Book of Revelation are—

- (a.) On page 488, he quotes Rev. XIV, 1, which runs thus"And I looked and lo! a Lamb stood on the mount Sion, and with him an hundred and forty-four thousand, having his Father's name written on their foreheads." Now mark the comment which Daya Nand makes on this passage. "The Christians." says he, "should go to mount Sion and see if there is the Father of Christ and his army. If they are found there, this writing is true; but if not, it is false. If he came there, whence did he come? If it be said that he and his army came down from heaven, are they birds that such a large army flies up and down."
- (b.) Again on page 489, he comments on the following passage of the Revelation:—Let us rejoice for the marriage of the Lamb is come, and his wife hath made hereif ready? (Rev. xix, 7). Commenting on this passage

of the ere is ed the in all with

ctober

1909.)

ilmony
ole and
eration
ons into

Reveiumph.

us and

on the orty-four cten on the which

t which stians," there is e found also. If be said een, are down."

passage narriage herself passage Daya Nand remarks: "It may be asked who his father in-law, mother-in-law, brother-in-law and other relatives were? How many children were born to him (Mark the obscenity of what follows. Ed., R. R.) The loss of energy decreaseth strength, understanding valour, life and other qualities. Therefore Christ must have left his decayed body there by this time. For an object produced from the union of others must undergo disunion." In the concluding sentence, there is a covert attack on the birth of Jesus.

I give below a few extracts from his comments on the verses of the Holy Quran in order to show that his comments are throughout shallow, ridiculous and even vulgar—

- (a.) Commenting on the well known verse of the Holy Quran, 'In the name of God, the most Compassionate and Merciful,' with which every chapter of the Holy Quran begins, he observes:—"The expression is doubtful. Are the sins of theft, adultery, lying and other vices to be begun with the name of God?"
- (b.) Commenting on the verse 'Fight in the way of God against those that fight against you,' the philosophical Pundit argues as follows:—"Is theft to be returned for theft? Shall we commit theft to retaliate for the harm the thieves do us?" Excellent reasoning! To fight in self-defence is, in the eyes of this follower of the Veda, like returning theft with theft. Transgressors, according to him, should not be punished, for to inflict punishment on an offender is itself transgression in the eyes of the learned Founder of the Arya Samaj. But he forgets that he has himself written a long chapter on war and the reader will see from the quotations which I will give later on what

ctober 1909.)

Qur

The

nuts

cala

kin

suc

rev

WOL

the

not

Th

(m

hol

of

K

an

pr th

th

M

h

n

kind of Jehad our learned Pundit preaches in that chapter. He says on page 507: 'He who sanctions war, breaks peace'; but it is strange that the prowar of the most treacherous type in chapter VI of his book. It is curious to note that the Holy Quran sanctioned war only when the enemy took the initiative, but Pundit Daya Nand has sounded a note of war at a time when perfect peace reigns in the land and when the children of Arya Varta are enjoying a peace which they never enjoyed before.

- Commenting on the verse 'Verily God will not (c.) wrong any one even the weight of an ant or a mite, and if it be a good action, He will increase it,' the Swami observes, 'If God does not do even a mite of injustice, why does He double a good deed? He says elsewhere that forgiveness is also injustice The Swami's God can neither pardon a sin, no matter however much one may cry to him for forgiveness, nor can he give more than one actually deserves, for to do so makes him unjust. The only quality which the Swami's God seems to possess is iron justice and all other noble attributes are disclaimed by him because they interfere with his favourite attribute of justice. He knows no mercy for mercy will make him unjust. The greatest fault which the Swami finds with the Muslim God is that He is described as Forgiving and Merciful.
 - (d.) Reviewing the verse 'They (i.e., the infidels) attributed daughters unto God; far be it from Him,' the logical Swami observes;—"What will God do with daughters? It is man that has daughters. Why are

ctober

n that

etions

e pro-

ctions

of his

Quran

i the

a note

n the

enjoy.

ll not

mite.

t,' the

a mite

1? He

justice.

in, no

im for

actually

. The

ems to

tributes

ere with

OWS DO

. The

THE ATTITUDE OF THE ARYA SAMAJ TOWARDS OTHER RELIGIONS.

daughters and not sons attributed to God? What is the cause of attributing daughters to God? Tell it if you know." Does the reader see any sense in the above comment? Has it any bearing on the verse which the Pundit has selected for review? One fails to see what he meant by putting these questions to the Muslims. Is it they who attribute daughters to God? The above comment leads one to suspect that the Pundit was not in his senses when he wrote it.

The foregoing extracts from his comments on the Holy Quran will suffice to show the general tenor of his criticisms. The following sentence of his gives his attitude to Islam in a nutshell:-"It is a great astonishment how such a great calamity (i.e., Islam) destructive of peace and grievous to mankind has got up in the world in the shape of a religion with such a god and such a prophet and such a book as under review! Had such a religion not been prevalent the world would have been in ease and felicity" (page 518.) Such being the attitude of the leader towards Islam and the Muslims it is not surprising that his followers treat the Muslims with scorn. The following is the tribute which he pays to the Holy Prophet (may peace and the blessings of God be upon him) and his holy companions :- "It is plain that savages in their ignorance of the true nature of God must have made this book, called the Koran." Those who believe in the Holy Prophet (may peace and the blessings of God be upon him) are described as 'mentally purblind' (page 525). On page 534, he gives the Mussulmans the sweet epithet of 'barbarians.' On page 535, he represents the Holy Quran as teaching sodomy. His hatred of the Muslims may be gauged from the following statement which he makes on page 377 in justification of his doctrine of Defilement:-"All the Muhammadans and slum population eat food

orgiving attribute logical daugh.

Vhy are

at one another's hands. Why do they not improve?" Here at one another's names.

he classes the Muhammedans with 'slum' population. He posed he classes the Munathana to be a reformer of the Hindus, but alas, the neighbours of the Muhammadans and the Christians have Hindus, i.e., the Muhammadans and the Christians, have no cause Hindus, i.e., the Brunds, for he, instead of bettering the relations to be grateful to him, for he, instead of bettering the relations between the Hindus and the Musalmans, only embittered them by the gross abuse of their creeds and by treating them with scorn. The orthodox Hindus are far more tolerant than the followers of this new reformer. The one result of his sarcastic and vulgar caricature of Islam has been that his followers from the young to the old have learned to despise the Muslims and carp at their creed. They have naturally modelled their style of criticism after the style of their leader and the result is that the whole Arya Samajic literature teems with valgar abuse of Islam and other religions like the writings of Daya Nand. The Satyarth Prakash has vitiated their taste and corrupted their style. If the Arya Samajists, to quote the writer in the Vedic Magazine, have become 'past masters in the art of painting their adversaries black,' if their 'speakers love nothing more than to satirise the beliefs of the followers of other religions in vulgar language,' if 'only that lecturer is considered successful among them, who can make his audience hold their sides with laughter at the cost of the most sacred beliefs of others,' if even their best writers 'debase themselves by pandering to the low tastes of the masses,' and if even their hymns 'are for the most part a string of abusive words,' rone but the writer of the Satyarth Prakash is responsible for it. And there is reason to believe that even if he had been living now, he would have surely encouraged his faithful imitators rather than regard their performances with disfavour. This is clear from the Swami's letters which have appeared in the latest number of the Gurukula Magazine. These letters disclose the sad fact that his followers had begun to imitate his example in his life and that he gave them every encouragement in his power. In his

1909.)

life-tim his des who wa books r the not

Vand's through in the the co

Daya 1 Muush Rai, M heen s

at a de papers matur person

case, Rs. 1, Rs. 1,

began faithf ment some

vulga times antho have

our, } The S the a discla

of la

THE ATTITUDE OF THE ARYA SAMAJ TOWARDS OTHER

lifetime, in the year 1880, i.e., only about three years before his death, one of his followers, Munshi Indraman of Muradabad, his denous, on Muradapad, who was treed some books most vilely attacking Islam. The matter was brought to books mose of the Government, and (to quote the words of Daya the nounce of Daya Magazine of Paya Mad's letter published in the said Magazine of enquiry made Names the District authorities, which unfortunately resulted through the infliction of a fine of Rs. 500 on Munshi Indraman and the confiscation of all his books.' This appeared to Pundit Daya Nand to be very unjust and the steps he took to assist the Mushi may be gathered from another letter of his to Mr. Mul Raj, M. A., E.A.C., in the course of which he says, "Rs. 300 have been subscribed here for Mr. Indraman. In order to arrive ata definite decision in that matter, we have sent you all the papers concerned. Please prepare the grounds of appeal after mature deliberation, as it will have to be sent to very eminent persons. To meet the expenses in connection with this appeal esse Rs. 1.500 are to be subscribed from the Punjab and Rs. 1.500 from other provinces. You better arrange for collecting R. 1,500 from the Punjab," Thus the teachings of Daya Nand began to bear fruit in his life-time and his example has been faithfully imitated ever since. It is not unoften that the Government has been compelled to take strong measures to prevent some of the preachers of the Samaj from making obscene and vulgar attacks on the holy personages of other religions. Sometimes the Samajic lecturers have been prohibited by district authorities from lecturing in their districts, and sometimes they have been called upon to furnish securities for good behaviour, but these steps of the Government have proved of no avail. The Samaj, apparently like its Founder, regards the action of the authorities as unjust and has never either dismissed or disclaimed even such of its preachers as have been the victims of law more than once. We would deem ourselves

tober

Here posed

f the

cause

ations

them

With

n the

Castic

from and

style

alt is

ulgar

Daya

and

e the

n the love

rs of

con-

hold

eliefs

s by

their

none

r it.

iving

ather

from

mber

fact

life

n his

1909.)

1909.)

fortunate if the Samaj at least listened to the friendly advice fortunate if the Same, advice of the gentleman whom we have quoted above, but we given by the gentleman whom we have quoted above, but we given by the general are disappointed to find that even this advice by a well-meaning are disappointed in some quarters, and we friend has been resented in some quarters, and we are afraid friend has been research that the Samaj does not mean to profit by it. But one thing is sure. It is impossible to uproot this evil from the Samaj as long as Daya Nand's 'Light of Truth' is the guiding star of the Samaj. If the well-wishers of the Samaj desire to put an end to the evil of abusing other religions, they should overhaul the Satyarth Prakash and expunge from it such portions as have acted like poison on the hearts of the Samajists. Unless this step is resorted to, it is impossible to extirpate the noxious tree that has sent its roots deep into the soil of the Samaj.

It is particularly dangerous to put this book in the hands of the students. It will not only prejudice them against the Muslims and the followers of other religions, but it will sow a worse seed in their fertile hearts. The hatred of the Muslim and his creed is not the worst teaching of the Satyarth. The worst part of the book, in my opinion, is that which deals with Christianity and the laws of Government. In the chapter on Christianity there are passages which must be kept out of the way of the students, if they are to be brought up as loyal citizens. For, unfortunately some of the remarks of Daya Nand about Christians evidently apply not to the Christian missionaries or to the Christians in general, but to the British Government and do not represent the Government in a very favourable light. Is it safe, I ask the Samajists, to impress early on the young minds such ideas as are embodied in the following statements of Days Nand :-

On page 477, the learned Pundit observes :- It is therefore, inferred from this teaching that the Christians show a great deal of partiality to their co-religionists. If a white man kill a black man,

1909.)

ctober

advice

ut we

eaning

afraid

thing

Samaj

star of

ut an

erhaul

s have

s this loxious

hands

nst the

ill sow

Muslim

. The

s with

pter on

t of the

itizens.

d about

aries or

ent and

rht. Is

minds

f Days

:- 'It is

hat the

to their

they generally adjudge him to be not guilty out of their partiality and acquit him of all blame. The justice of the heaven of Christ will be probably like it.' The words in italics evidently refer to the British Government, and the only impression they will make on the young readers of the Satyarth is that the Christian Government is anything but just. The author identifies the Government with the Christians and it must share the hatred which the book excites in the minds of its readers against the Christians.

On page 466, a young Hindu reader will come (b.) across the following utterance of his beloved master and religious guide, which sheds further light on the feelings of the great Hindu Reformer: -"Splendid! it is on this account that the Christians fall upon the property of foreigners as a thirsty creature upon water, a hungry upon food." Here also evidently the reference is to our own rulers. The Christian missionaries indeed go to foreign countries, but they cannot be said to 'fall upon the property of foreigners, as a thirsty creature upon water, a hungry upon food? Evidently it is the sons of Britannia that are represented as 'falling upon the property of foreigners (the children of Arya Varta) as a thirsty creature upon water, a hungry upon food.' These words reflect the general complaint of the Indian 'patriots' that the Government is continually draining India of its resources and robbing its sons of their wealth. It is pity that the Samajic Bible should corrupt young minds by impressing

ek man,

S

W

n

- on them such foolish ideas about the benign rule
- Hatred of the people whom he gives the more (c.) convenient name of 'Christians' seems to have been so predominant in his mind that he gave vent to it even where there was no occasion to do so. On page 467, we read the following "Since the God of the Christians receives the sacrifice of oxen, why should not his devotees stuff their belly with beef? Why should they not do harm to the world?" 'Doing harm to the world' is clearly what he elsewhere calls 'falling upon the property of foreigners as a thirsty creature upon water, a hungry upon food' and the same people are meant in both places. The quotation given above further shows that one of his reasons for hating 'the Christians' was that they 'stuffed their belly with beef' and the same circumstance seems one of the causes for which he hated the Muslims, 'the slum population' or 'barbarians' as he is pleased to call them.

Not only the British Government is represented in the Satyarth Prakash as unjust, harmful and falling upon the wealth of Arya Varta as a thirsty man falls upon water or as a hungry man falls upon food, but the book contains even worse teachings which render it totally unsuited for the youthful members of the Arya Samaj. Consider what effect such injunctions as the following will produce on the young Hindus to whom the British Government has been represented as unjust, harmful and rapacious .-

'Proclaim that man with one voice your king, who is just impartial, well-educated, cultured and friend of all. In that way shall you attain 1909.)

universal sovereignity; be greater than all, manage the affairs of state. (page 182).

- (b.) A Kshatriya, whose knowledge, culture, and purity are as perfect as those of a Brahmin should govern the country (page 180).
- (c.) The four chief offices, as Commander-in-Chief, Head of the Civil Government, Minister of Justice, and the supreme head of all, the King, should be held by those persons who are well-versed in the Vedas and Shastras (page 182).
- (d.) He is an atheist and a slanderer of the Vedas, who disparages their teachings as well as the writings of true teachers in conformity with the Vedas.

 He should be excluded from good society and even expelled out of the country (page 56).
- (e.) Let no man abide by the law laid down by men, who are altogether ignorant and destitute of the knowledge of the Vedas (page 187).
- (f.) Let no man transgress what has been decided even by an assembly of three men who are scholars of Rig Veda, Yajur Veda and the Sama Veda (page 186).

I refrain from making any comments on the above quotations which are taken from Dr. Charinjiva's translation of the Satyarth Prakash. I only emphasise that such teachings should not be impressed on young minds particularly in these days of political unrest when there are many among the Hindus whose aspirations nothing short of Swaraj can satisfy and whose motto is 'India for Indians.' The following extract from Munshi Ram Arya, the present leader of the Arya Samaj's letter published in the Civil and Military Gazette, dated June 25th,

nber rule

more have gave to do Since crifica

their
harm
d' is
n the
upon
people
given

their seems hated arians'

in the
n the
r as a
s even
routhful

Hindus

unjust,

ng, who ed and u attain

1907, is alarming. This letter was written in reply to certain 1907, is alarming.

the Samaj on the occasion of the arrest of certain connection with the political agitation. charges against the Bankaj charges against the B Punjab in the year 1907. In the course of the letter the Arya Punjab in the year 100.

gentleman refers to a judgment of Mr Harrison, C.S., District Judge at Allahabad, dated 26th November, 1902. Referring Judge at Ananasa, to certain extracts from the writings of Daya Nand produced in the court by Pundit Ala Ram, accused, the judge says, "Certain samples of such publications are put in, in the shape of extracts or translations, which I have had verified from the originals, so far as they have been proved. One batch of these extracts (exhibit z) is intended to justify the assertion freely made by Ala Ram that the Aryas are rebels. Extract I includes a passage of which the meaning is, 'Let there never be a foreign ruler in our country, and let us never be subject to another. Extracts II, III, IV, V, are prayers for empire. Extract VI deplores the absence of Native Government in India..... Extract VIII refers to the partiality of whites for whites and acquittals of white men who have struck or killed natives..... Extract IX attributes the existence of foreign rule to internal disunion. 'May God in His mercy so ordain that this fatal disease may cease to be among us Aryas.'.....Extract XIV says that 'When the natives of a country trade in their own country and foreigners rule over and trade in one's own (native) country, surely the result can be nothing but poverty and pain," Extract XV.....concludes 'owing to their misfortune the descendants of these Aryas are being trampled under the heel of foreigners.' Extract XVI ascribes the increasing trouble of the Aryas to the advent of foreign eaters of fiesh and drinkers of wine. Some of the following extracts describe the ideal rajah or ruler and the destruction of the killers of

1909.)

empha school out of by the outside some in thus d of the

learnin

side ar

other':

the 're

They b change mould

Prakas

the en

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

kine." I quite concur with the learned judge when he observes that these exhortations and prayers of Daya Nand 'are not for the immediate overthrow of foreign rule,' but still I would

tober rtain

1909.)

rtain the Arya trict

rring l in rtain racts

nals, racts e by

es a eign her.'

VI and

ernal fatal XIV

own tive)

in." e the the asing

flesh ribe s of

rves t for ould

emphasise once more that these writings are ill-adapted for the emphasison and the college-student and must be carefully kept out of their way. If these writings are, for instance, studied by the students of Gurkula who have little touch with the outside world, it cannot be hoped that they will exert a wholeontside influence on their minds. By the by, a 'Hindu Nationalist' thus describes in a recent issue of the Vedic Magazine the object of the founders of the Gurukula in establishing their 'shrine of learning' in an out of the way locality 'with high hills on one side and the rapid waters of the Ganga rushing past on the other':- "After all, the Gurukula authorities are not so much the 'revivalists of an old world' as the harbingers of a new era. They believe that their country stands on the eve of a great change, and that the Arya Samaj will be a potent factor in moulding and guiding the destinies of the new epoch."

The following teachings from the 6th chapter of the Satyarth Prakash are even more harmful in as much as they inculcate the employment of underhand methods and even treachery:-

- (a.) "He should conceal his parts attackable by the foe as the tortoise hides its limbs from danger' (page 189).
- (b.) "As a heron attentively watches to catch a fish, so let him muse on collecting wealth; having improved his finances, let him put forth his strength like a lion to vanquish the enemy; let him fall upon the foe like a leopard from an ambush; let him double like a hare on the approach of a powerful enemy and then take him by surprise" (page 189).
- (c.) "When he comes to know that war at a certain time will bring on a little distress to him, but at other time tend to his advantage and certain victory, he

should make truce and have patience till favoural. time" (page 194). These are very wise teaching 1909.) One should look friendly when weak, but pours upon the enemy like a leopard when strong enong imbued to fight. The treaties are to be made only to broken when a favourable opportunity offers itself Is it not treachery? In the days of weakness one is to be a friend in appearance but an enemy

urchins

and he

The ex

Samaji

effectua can do Satyar

reform

passag

and t

suppr

By so

Muha

ment

I need not bother the reader with any more quotations from this strange book. The passages I have given in the course of this article will suffice to show that the contents of this book prejudice the reader against both the Muslims and the Christians. The founder of the Samaj seems to have entertained bitter hatred towards the Muslims and the Christians and his followers have inherited that hatred from their leader and it finds expression in their abuse of other religions and in their control versial literature which is modelled after the writings of Dava Nand. As to what his attitude towards the British Government was, I will let the reader form his own opinion.

The evil of abusing the holy personages and scriptures of other religions and ridiculing their sacred beliefs is now, I am afraid, too deep-rooted to beeradicted, and it seems destined to die with the Samaj itself.

The book is held in the same reverence by the Arya Samaj ists in which a Christian holds his Bible. It is widely read by the members of the Samaj and its injunctions are obeyed like the words of an oracle. Not only the old but the young, in only the males but the females, read the book as reverently s a Christian reads the Gospel. It is to be found in every house hold and is prescribed as a text-book for every School of the Samaj. There is scarcely an Arya Samajist whose mind is M

THE ATTITUDE OF THE ARYA SAMAJ TOWARDS OTHER RELIGIONS.

Octobe voural eachings poune

g enough

reakness n enemy

uotations
he course
this book
hristians
ed bitter
followers

it finds ir controof Daya vernment

ptures of now, I am destined

ya Samaj read bj eyed lik roung, no erently as ry house cool of the

nd is rot

inbued with its teachings, and hence we find that even the 1909.) induced that even the sacred teachers with the sacred teachers archips of the Samaj rail as offensively at the sacred teachers and holy scriptures of other religions as Daya Nand himself. The epidemic of abusing others is so prevalent among the Samajists that it is now idle to hope that any remedy will prove effectual in stamping it out. If there be any remedy which effection of some good, it is only one and that consists in purging the Satyarth of its poisonous elements. Let the Samaj prepare a Satyarth edition of the Satyarth, carefully omitting all those passages which inculcate ill-will to the followers of other religions and to the foreigners and circulate the purified edition in suppression of the original which breathes extreme racial hatred. By so doing they will lay under deep obligation not only the Muhammadans and the Christians, but also the British Government.

The Prophets of the World. October

Sardar Pritam Singh, M. A., contributes a very readable Sardar Pritain Sardar remarks almost coincide with the views often expressed in the pages of our Review with regard to the Prophets of the world, and as they come from the pen of a cultured Sikh gentleman, we reproduce copious extracts from them here as a testimony to the reproduce copious carried attitude to the religions of the

The writer of the article in question begins by comparing the prophets with poets and philosophers. 'A prophet or a seer,' says he, 'combines in himself both the philosopher and the poet. He is the golden mean. He is a Divine Messenger. He comes with a mission. He derives his authority from an unquestionable source. His words, though prosaic, read like poetry: and his sayings, though simple, have the highest philosophic truths embodied in them. He gives what mankind needs at a certain stage of advancement. He puts the teaching in an intelligible form and his words are commands which all have to obey. He avoids the abstractions of the philosophers on the one hand and the imaginative flights of the poets on the other. He lays down practical maxims of conduct and commands obedience to them because of their divine origin.'

Then he proceeds to establish the superiority of a prophet over a philosopher or a poet by an argument which no body can controvert. "I am not making any dogmatic assertions," continues he, "when I place a prophet above a philosopher or a poet. Let me illustrate my point. Everyone's work is to be judged by the influence he exerts on the minds he conquers. Numbers may not count for much, yet the homage paid to a prophet is always greater than that paid to a philosopher or a poet. Look at the world as a whole—survey the people. You will find them classed into Hindus, Muhammadans, Christians,

1909.) Buddhi

phers y systems in the or Kan

these C Hindus ome, o the Mi

Christi and B the Jet their C

M position

H argum

and in in itsel proof may b Individ duct ca human

above Society sway. ber of

enforce

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

ctober

1,

adable His n the

world, an, we to the

of the

seer,'

the He

m an like

ilosoneeds in an

ve to

other. nands

ophet can con-

or a to be uers.

or a You

tians,

Buddhists, Zoroastrians, Jews, and so on. Are there any philosophers you know of who have been the founders of great religious jets you know of who have been the founders of great religious jets you know of who have been the founders of great religious ideas systems, although philosophy is but a phase of religious ideas friends or Hegelians? You will also mark that each one of or Kantians or Hegelians? You will also mark that each one of these classes has at its back a Personality and a Book. The findus have their Vedas and the Rishis to whom the revelation same, or later the Bhagvat Gita which was revealed to Krishna; the Muhammadans have their Al-Quran and Muhammad; the Christians their Bible and the Christ; Buddhists their Tripataks and Buddha; the Parsis their Zoroaster and Zend Avesta; the Jews have their Moses and the Old Testament; the Chinese their Confucius and his Commandments."

Mr. Pritam Singh then proceeds to lay down three pro-

- (a) that all religions are of divine origin,
- (b) that the prophets are divine messengers,
- (c) that the books they bring are divine revelations.

He proves the above propositions by the following line of argument:—

The fact that the belief in the divinity of the prophets and in the revelation of their books is of common observation, in itself is a proof in favour of the above propositions, and if proof be necessary, here is one that was convincing to me and may be so to many of you. Humanity is always progressing. Individuals reason differently; and no standard of social conduct can be evolved, unless we find a person in every stage of human progress who dominates and stands head and shoulders above all others. He is the Pilot, the Seer, or the Prophet. Society bows down before him and acknowledges his superior way. He gives certain laws to society which every member obeys, and his laws are not like the laws of a legislator, enforced by physical force; but his laws are such as must be

1909.)

sense !

Hindu

by ma

organ

back

Hind came

to es

remo

caste

hut v

revel

newe

in I

after stude

as &

gone

Bude

spiri

"Of

We

prop

dow

Wa8 by c

sub

for

Isla

Isla Whi

obeyed by each and every one who is the member of society. The laws have their force for a number of centuries till the The laws have those society outgrows them and stands in need of a new law-giver, Then comes by Divine Will and Order a new law-giver who, Then comes by Diving the laws of his predecessor, gives them a new Thus, time after time shape and a fresh spirit. Thus, time after time, appear the Messengers of the Almighty to guide humanity onwards to that Messengers of the Alling to the needs of the great goal of spiritual life, and according to the needs of the time and place they give a new teaching to suit newer conditions of society. That this law has been working in the past is clear from religious history. Five thousand years ago were revealed the Vedas to suit the requirements of the Aryan race then settling in this great continent of ours. As times changed and Aryan thought grew and developed, the Bhagvat Gita was revealed to Krishna. It is an epoch-making book in the ancient literature of the Hindus The memorable quotation from the Gita that 'when religion decays and irreligiousness increases, I come and manifest myself into the world 'remarkably tallies with the line of argument I am describing for you." The quotation from the Gita is a word of God, revealed to Krishna and, therefore, the 'I' in the quotation refers to God and not to Krishna who was a human being through whom God manifested Himself to the world, as He manifested Himself to the world through other prophets from time to time.

Then the learned writer proceeds to describe the present condition of the spiritual religions of the world. Speaking of Hinduism he says :-- "One finds oneself in extreme difficulty to give a comprehensive definition of the Hindu Religion Question a Hindu about his faith and you will not meet two Hindus having exactly the same belief. Its disruption and sub-division has brought it to the verge of non-existence.... Its philosophy may be of the highest and the best, but Hinduism has long ago been devoid of functioning as a religion, in the

otober.

ociety, till the -giver.

who, a new ar the to that of the

ditions is clear vealed e then

ed and a was ncient n from

reases. tallies The rishna

nd not nifestworld

resent ing of fficulty

et two uption ce. . . .

duism in the sende of giving a universal, social sanction to human conduct . . . Binduism stands to-day old and decrepit, propped and supported Binduland reformed movements but dying of old age, as social by many returnally do with time." organisms naturally do with time."

Of Buddhism, Mr. Pritam Singh writes: "We find at its back a remarkable personality—an unrivalled Renunciation. Hinduism had fallen into a state of decay when the spirit of God Hinduses in the shape of Buddhism and sought once more to establish in Hindu India a purity of beliefs. It sought to remove the inequality that had resulted with the rise of the caste system. The Vedas which were not read by the Hindus, but which in fact had become out of date, in the sense that every revelation is for a time and for a place, were replaced by a newer system of beliefs The rapid spread of Buddhism in India first, and in the neighbouring countries of the east afterwards, is a phenomenon which is too well-known to every student of religion, and was, in fact, the first to adopt conversion as a religious institution. The Buddhism of to-day has undergone a similar of decay as Hinduism has done; and though a Buddhist is more defined in his creed than a Hindu, yet the spirit of Buddha is gone and the husk is left behind."

Then the writer passes on to Zoroastrianism and Judaism. "Of the two great old religions, Zoroastrianism and Judaism, we see the same. Zoroaster stands out as a very prominent prophet in old Persia. His laws and commandments have come down to us in Zend Avesta. For several centuries Zoroastrianism was the religion of the Persians, but it has also become oldby old, I do not mean that the essential truths of religion are ever subject to any change-but by old I mean that its laws were for a time only and for a people only. Before the spread of Islam, they did not make a bold stand, and Persia embraced Islam in the sixth century after the birth of Christ. Persia, which was the cradle of a civilization as old as ours, with a

refer

" La bave

grea

phet

s pr prop to I

The:

of 8 Divi

pers

forc

app

Qad

fron feat

dist

Ahı

Bud

pro

mar

out and

and

whi

and

one

88

to

of t

con

Qf !

religion equally old, passed through the natural course of decay religion equally ord, passed and degeneration to which every social organism is subject, and a code of laws which their prophet at and degeneration of the Jews had a code of laws which their prophet, Moses, had the sons of Israel were once the most The Jews had a code given them. The sons of Israel were once the most powerful current race on the face of the earth. The spiritual current which had been set in motion by Moses had lost its force and, before the rise of Christianity, the Jews were scattered, and they dwindled till we find so few now sticking to an old rotten faith that does

From Judaism Mr. Pritam Singh passes on to Christianity.

"The code of Ethics which Christ brought in his New Testament guided the individual and the social conduct for a number of centuries, and then arose a prophet in Arabia who worked wonders for his people—the Arabs." Of the present condition of Christianity the writer says, "The body is there but the spirit is gone."

Then the learned writer proceeds to rebut the charge of imposture that is brought against the Holy Prophet (may peace and the blessings of God be upon him) by most of the Christians and many Hindus, notably the Arya Samajic sect of Hinduism.

"I cannot tolerate for a minute the idea that a prophetis false or insincere. He asserts with all his force that he is Divine Messenger. People persecute him but he persists in his mission and at last succeeds. Can you convince me that 300 millions of believers in the Quran at the present day, and many who believed in him before, were men who were putting their faith in a false thing? His commandments are being obeyed implicitly by so many millions, and now for 13 centuries his name has been on the lips of his believers for at least five times a day. Whence, gentlemen, do you think is this power? Is it, or can it be, short of Divine? For one cannot imagine it to be other wise." Lastly, the writer makes a vague reference to a Prophet of Modern Age so that it is difficult to tell whom he means. The

reference is to be found in the following statement of his :reference reference whose teachings "Lastly, the modern age has its own Prophet whose teachings bave ultimately to guide the conduct of the men living in this great ago.

phet of Modern Age, yet judging by the description he gives of prophet one may say with some degree of confidence, that the prophet whom he refers to is the one who in our times claimed to have come as the Promised Messenger of the latter days. There is only one man to whom the learned writer's description of a prophet that "he asserts with all his force that he is a Divine Messenger" and that 'people persecute him but he persists in his mission and at last succeeds' applies with full force. Of all the reformers of the modern age, one alone appeared in the character of a prophet and that was Ahmad of Qadian. All those characteristics that distinguish the prophets from the rest of the human kind also formed the distinguishing features of his life and character. If the prophets form a distinct class, distinguishable from the rest of the human race, Ahmad belonged to that class. If Zoroaster was a prophet, if Buddha and Krishna were prophets, if Moses and Jesus were prophets, Ahmad was also a prophet; for all those traits which mark out Zoroaster and the rest as prophets also mark him out as such. Ahmad spent the earlier part of his life in solitude and meditation- During this time he kept aloof from the world and spent his time in prayer and devotion. The darkness in which he saw the world involved plunged him in deep grief and he earnestly prayed to God to let the light of truth shine once more on the earth. During these days of solitude he received the divine gift of revelation and God spoke to him as He spoke to the prophets of former ages. God revealed to him deep secrets of the future and the wonderful fulfilment of the events disclosed in the revelations brought to him the conviction that the voice he heard was undoubtedly the Voice of the Lord. Every new revelation brought him fresh assurance

October

decay Subject. es, had

owerful ich had ore the

vindled at does

anity. s New t for a a who present

s there

arge of peace ristians ism.

phet is

Divine nission nillions ny who faith plicitly

me has a day. or can other-

rophet s. The

1909.)

pestile

notice

people

he, we in the

Way and ci

ed an

than

a sho

to the

the 41

turne This

preate

ful ci

were

eye-w

have

and I

that

In sh

of Ah

caree

of a

betwe

what

вреес

of Qa

Mode

class

propo

in the

and the Lord manifested His glory to him as He had manifested and the Lord manifested it to the former prophets. God commanded him to leave his seclusion, come forth into the world and prophesy to the nations of the earth as prophets had prophesied before him. He, being inspired by God, rose and announced that he was the prophet in whom were fulfilled the prophecies of all the great prophets of the world relating to the advent of a Messenger in the latter days. It was not a mere claim. God showed powerful signs in support of his claims, and they are too numerous to be recounted here. When he yet lived in solitude and obscurity, God spoke to him saying that He would raise him to the heights of renown and that He would send to him multitudes that would well-nigh tire him. His claims startled the people, particularly the Muhammadans from among whom he had risen and who had now ceased to expect a new prophet that should make his appearance from amongst them. Violent opposition greeted his claims from all quarters. But he persevered and continued to prophesy until his mission was a great success. After long centuries, the world heard once more the Voice of God through him. He announced numerous prophecies and their fulfilment showed that it was God who had spoken. A reference to two or three of his prophecies will show the character of his predictions. The world has only recently seen the truth of the word of God revealed to, and published by, him on January 15th, 1906. On the day named the powerful Word of God came to him announcing that a mighty earthquake was about to shake the palace of the Shah of Persia from its very foundations. There has taken place a quaking in the Shah's palace' is the English translation of the words of the revelation and this revelation descended on him long before there was any sign of the earthquake which only the other day overthrew the late Shah from his ancestral throne. Similarly, long before there was any trace of the plague that has been devastating India during the last decade or so, he prophesied that a fearful

June

tober

ifested ve his lations being

rophets
ophets
latter
signs

s to be curity, neights would

cularly ad who ake his ed his

er long brough

two or predic-

y 15th, ame to shake

ations.
is the
id this
sign of

there

India fearful pestilence was about to visit the land, and later, he circulated a pestileuro, ne circulated a notice in the towns and villages of the Punjab forewarning the people of the advent of the epidemic. Angels of the God, said people of the God, said be, were seen by him in a vision planting ugly trees of plague be, were sold towns and villages of the province and the only in the various towns and villages of the province and the only in the value of the divine visitation was turning to the Lord and crying to Him for deliverance. His warning was not heeded and there was a fiercer outbreak of the plague in the Punjab than in any other part of India. Again, his prediction that a shock of earthquake' was about to raze towns and villages to the ground was followed by the memorable earthquake of the 4th April, 1905, which literally in the twinkling of an eye turned the happy valley of Kangra into a wilderness of ruins. This earthquake, he again predicted, was only a prelude of greater and severer earthquakes which were about to lay beautifulcities in ruins in different parts of the earth, and some of which were to be of unparalleled severity; and the whole world is an eve-witness to the truth of this prediction. These predictions have already been dwelt upon in the pages of this magazine, and I need not dilate on them here. Many are the prophecies that have been fulfilled and many that yet await fulfilment. In short, those who have studied the life and teachings of Ahmad will have no hesitation in admitting that his whole career was that of a prophet and his whole character was that of a Divine Messenger. The existence of a close similarity between the views expressed by Mr. Pritam Singh and what Ahmad repeatedly preached both in his writings and speeches leads one to conclude that it is probably to the prophet of Qadian that he refers when he speaks of the Prophet of the Modern Age; but even if he does not refer to him, he must class him with the prophets if he is true to the views which he propounds in his article. A reference to the article on 'Changes in the Revealed Law and Continuance of Revelation' in the June number of the Review of Religions will show how closely

1

to hi

and t

of hi

whic

a net

amon whic

of o

prop

chan

peac

ance.

coun ways

fast

and

earth

earth

the t

beco relig

corru

grea

the a

of G

follor

the s

creat

eve

dem:

Was

coun

other

for a

his views resemble the teachings of Ahmad (may peace and the

There is, however, one statement of Mr. Pritam Singh which needs to be modified. He says 'Every revelation is for which needs to be a time and for a place.' We admit that God has been sending books in the past which were for a time and for a place, but we are not prepared to endorse the view that even in the future God will continue to send new books and new laws for the guidance of mankind. The past differs from the present and the future in the fact that in times past one nation was com. pletely cut off from the other and it was impracticable that one prophet should have been raised for all the world. Hence different prophets were raised in different countries and the teachings they brought were adapted to the particular circumstances of the people among whom they were raised. Every nation had particular abuses and its prophet's teachings were mainly directed against the evils which he found most predominant among them. Thus when Buddha made his appearance among the Hindus, he endeavoured to remove the inequality which had resulted from the rigid caste system and he taught that salvation was not for the Brahmin alone but that it was attainable by all. Similarly, the law which Moses taught laid great emphasis on tooth for tooth and eye for eye, its object being to establish justice among the Jews and to restrain them from transgression, because they, owing to their having lived as slaves for four centuries, had become hard-hearted and mean, and injustice constituted the chief trait of their character. But in the time of Jesus, God's wisdom demanded that the over-strictness with which the Jews had come to punish every offender should be remedied and consequently Jesus laid great emphasis on leniency and forgiveness. The teachings of both Jesus and Moses were thus adapted to the particular condition of their people and were not meant to be universal.

1909.)

In short, in former times, each prophet confined his attention to his own people, his object being to remedy the existing evils, to his teachings were suited to the particular needs of his people. When new evils grew among the people, for of his people, for which the teachings of the earlier prophet furnished no remedy, which the prophet was raised. Thus different prophets were raised among different people and there being insurmountable barriers among united and people from another, the inhabitants of one country knew little or nothing of the teachings of the prophets of other countries. But conditions had begun to be propheto by the time when the Holy Prophet of Arabia (may peace and the blessings of God be upon him) made his appearance. The walls that had hitherto separated the people of one country from those of another had begun to crumble down, and ways of communication between one people and another were fast opening up. The world was on the eve of a great change and the time was fast drawing nigh when all the nations of the earth were to be united into one people and the whole wide earth was to become like one country. Besides, the history of the times bears testimony to the fact that the whole earth had become corrupt. Even Christianity, which was then the newest religion, had, as the Christian writers themselves admit, become corrupt to the core. The world was then in sore need of a great Teacher. To the universal corruption of the world at the advent of the Holy Prophet (may peace and the blessings of God be upon him) the Holy Quran bears testimony in the i e., both the land and ظهر الفساد في زلبز و البحر the sea have become corrupt (xxx, 40). As God is one and His creatures that dwelt in different parts of the earth were on the eve of being united into one big nation, the Oneness of God demanded that He should send one law for all the people. It was not now time for raising different prophets in different countries which were fast uniting into one country. On the other hand, the time was now ripe for one prophet and one law for all the nations of the earth, which were fast becoming one

tober

d the

Siogh is for nding place, in the WB for

t and comt one Hence l the

cumery Were domi-

rance uality aught was

laid bject them lived

acter. t the every

mean,

great both dition

1909

the 1 scrif

inco

repr

83y 1

the

he B

shal

zvi,

were

which follo

to

may

viz.,

was

in (

Jesu cann

Was

com

guid

tion

in w

God

teac

hum

befo

citie

the :

God

by J

As the New Law was to be for all the people, and was not to confine itself to a particular country, and further, as it was revealed at a time when the world was full of corruption, it was natural that the law should supply the needs of all mankind and that it should be complete and universal. So God raised a prophet in the land of Arabia who was commanded to God unto you all," (vii, 158). The Book which he brought claimed, like the Prophet (may peace and the blessings of God be upon him), that it was a law for all people and that it had come to suppress all the previous laws that had hitherto been given to the world. Thus it says: هوالذي ارسل رسوله الحق ليظهر ه على الدير، كله "He it is who has" با له ير، كله sent His Apostle with guidance and the religion of truth, so that He may make it prevail over every other religion." (ix, 33) xlviii, 28; lxi, 9). It is a remarkable fact that of all the prophets of the world, the Holy Prophet (may peace and the blessings of God be upon him) is the only prophet who claimed to have come for all people, and of the books of the world, the Holy Quran is the only book which claims to have been revealed to suppress and supplant all other religious. The last of the prophets of the world before the Holy Prophet (may peace and the blessings of God be upon him) was Jesus, but he also refused to preach to any people other than his own, though he could have easily done so, if he had so willed. Even when others approached him with a request to bless them, he repelled them saying I am not sent but unto the lost sheep of the house of Israel ' (Matt. xv, 24), and when they persisted in their request, he answered "It is not meet to take the children's meat, and to cast it to dogs," (Matt. xv, 26). But unlike Jesus, God says with respect to the Holy Prophet (may peace and the blessings of God be upon him): الارحة للعلمين lie., "We have not sent thee but as a mercy to

ctober

le, and

ler, as uption.

of all

So God

ded to

ا ایما

ostle of

rought

of God

it had

been

ه الذ

ho has

1th, 80

ix, 33)

all the

ind the t who

of the

o have

ligions.

Prophet Jesus,

an his

willed.

bless

nto the

n they

to take

(6). But

et (may وماار

nercy to

the worlds" (xxi, 108). The Gospel of Jesus, which is the last of the worth before the Holy Quran, itself bears testimony to its geripulate some for in the Gospel according to John, Jesus is incompleteness, for in the Gospel according to John, Jesus is represented as saying to his followers: "I have yet many things to representation you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come." (John rvi, 12, 13). From this it is clear that the teachings of Jesus were not the 'all truth' and that there was yet more truth which was to be taught by a later teacher. He saw that his followers were not yet prepared for the perfect law that was to be taught later. Whatever interpretation the Christians may put on the words "the Spirit of Truth" one thing is certain, viz., that what Jesus taught was not the 'all truth' and that he was to be followed by one who was to guide men into 'all truth,' in other words, whose law was to be perfect in all respects. Jesus said 'I have yet many things to say unto you, but ye cannot bear them now.' This clearly shows that the time of Jesus was not yet ripe for a perfect law and that such a time was to come later.

Christians say that Jesus was followed by 'a dove' which guided men into 'all truth.' We will gladly admit this assertion of the Christians provided they point out another instance in which a dove or a pigeon acted as a teacher of men. Since God created the world, He has been sending men to act as teachers of mankind. He never raised a dove to instruct human beings. The Holy Quran says, 'Nor did we ever send before thee any save men whom we inspired of the people of otties,' (xii, 109). Everybody will endorse this statement of the Holy Quran and history testifies it, but Christians say that God once sent a dove also to complete what was left unfinished by Jesus. We have some account of what Jesus taught in the

clair

mak

ان د

com

hav

and 88 I

and

to I

Pro

the

scri

the

wh

an

an

the

lar

t0 fo

SC'

al

go

bı

U

g

a

(1

Gospels. Will Christians kindly point out the supplementary Gospels. Will they further explain how the new to instruct those very men and instructor was able to instruct those very men whom Jeens failed to instruct? The words of Jesus "he shall not speak of himself, but whatsoever he shall hear, that shall he speak's further show that he who was to come after Jesus and guide men into 'all truth' was not to be a dove but a man for it is men into an order to it is men that 'speak,' not 'doves.' These words also show that the man whose advent Jesus foretold and who was to bring a com. plete law was the prophet whose advent was predicted by Moses in Deut; 18, 18. Here are the words which God spoke to Moses, "I will raise them up a prophet from among their brethren, (i.e., the children of Ishmael) like unto thee, (i.e., Moses, the Law-giver) and will put my words in his mouth and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto the words which he shall speak in My name, I will require it of him." Mark how the words of Jesus, "he shall not speak of himself, but whatsoever he shall hear, that shall he speak" correspond with the italicised words in the above prophecy, thus clearly pointing to the conclusion that both propheciet refer to the same person. I need not add that this description applies to the Holy Prophet (may peace and the blessings of God be upon him), of whom God says in the Holy Quran: He speaketh not" ما ينطق عن الهوى ان هوالا وحى يوحى from impulse it is but a revelation revealed to him (liii, 3, 4).

In short, John 16: 12, 13, clearly states that Jesus did not teach the whole truth and that the time in which he appeared was not ripe for complete law, and that complete law was to be brought by a later prophet, who, as Jesus said, was not to speak of himself, but whatsoever he was to hear from God, that was he to speak. That prophet did appear, and the Holy Book which he gave to the world, unlike the Gospel

ctober

entary

ne new

Jesus

speak

speak,

guide or it is

at the

a com-

Moses

oke to

g their e, (i.e.,

h and

claims to contain the whole truth. Here is the claim which it اليوم اكملت لكم د ينكم و اتممت عليكم نحتى و رضيت لكم مهميري و المعمد ال اليوم (To-day is perfected for you your religion and completed upon you is my favour, and I am pleased for you to completed apr a religion." (v. 3). The Holy Prophet (may peace and the blessings of God be upon him) was the first prophet who, and the shown above, claimed to be a prophet for all the world, and the Holy Quran is the first scripture which claims the law to have been completed in it. As no prophet before the Holy Prophet of Arabia was sent for all the nations of the earth, therefore no prophet before him ever made that claim, and as no scripture before the Holy Quran contained a complete law, therefore no book laid claim to perfection ever before.

There is another distinguishing feature of the Holy Quran which marks it out as the final law. As the previous prophets and the previous books confined themselves to their own people and had no concern with the rest of the world, we do not find them making any mention of the prophets that appeared in other lands or making any reference to the scriptures that were given to other people. In other words, they never required their followers to recognise the claims of other prophets and other scriptures of the world. But as the Holy Quran came last of all and was meant to replace all the scriptures that had gone before it, it plainly teaches that "there is not a people but there has passed among them a warner." (xxv, 22). Unlike all other scriptures, it requires us to believe in all the great teachers that have appeared in one part of the world or another. Thus it says ولقد ا رسلا ص قبلک منهم من قصصنا علیک و منهم من لم نقصص علیک (مو من ۸) "And We did send apostles before thee: of them are some whom We have mentioned to thee, and of them are some whom We have not mentioned to thee" (xl, 78). Again "Say ye, 'We believe in God, and what has been revealed to us, and what was

. And nto the re it of peak of speak " phecy, pheciet ription sings of Quran: eth not , 3, 4). sus did hich he mplete

Jesus

to hear

ar, and

Gospel

were

truth

which

(boo the (

into

from

"By

mad

and

the did

heli

eve

foll

Isla

whi

WAS

into

req

Isla

(iii,

reli

in t

it f

nec

8er

the

011

im

to

revealed to Abraham, and Ishmael, and Jacob, and the Tribes, and what was given to Moses and Jesus, and what was given to all the Tribes, and what was given to all and what was given to their Lord. We make no distinction between the prophets from their Lord. We make no distinction between any of them, and unto Him we are resigned.' " (ii, 130). Thus a Muslim believes in all the prophets of the world, no matter to Muslim believes In Muslim belong whatever country of the world they may belong. We honour Moses and I Zoroaster and Krishna as we honour Moses and Jesus, We revere Buddha and Confucius as we revere Jacob and David, We, as the Holy Quran bids us, make no distinction between them and regard them all as the prophets of their time, whom God favoured with the gift of revelation. But the Holy Quran is the only book which gives this teaching. The Vedas and Zend Avesta nowhere teach that prophets appeared in other lands besides India and Persia. The Bible nowhere says that God raised prophets among other people besides the Beni Israel, The Holy Quran is the only book which recognises the claims of all the prophets and all the scriptures of the world. The reason is that the former books were for particular people and they had no concern with other people or their prophets. But as the Holy Quran is for all people and all countries, it was indispensable that it should have defined its position with relation to the prophets and scriptures of other countries and it does so in plain words. But while it teaches that there have been prophets in all countries, it requires the people of all countries to believe in it as the final law of God which, to quote the words of Jesus, 'guides men into all truth' and supersedes all the previous scriptures. Just as it bids its followers to believe in all the former prophets, it also calls upon the followers of all other prophets to believe in the Holy Prophet as the greatest of the prophets. It claims to contain in itself all the truths that were found scattered in various books of the world. Thus it says of the Holy Prophet "An apostle of God reading pure pages (i. e., the Holy Quran) wherein are right scriptures" (xcviii, 2). Again "God wishes to explain to you and to guide you into the ordinances of those who tober ribes.

to all tween husa

ter to тиодо We David.

tween whom duran

and other s that srael.

ms of eason had!

s the ensao the plain

ets in ve in esus.

scriprmer ets to . It

tered phet uran)

es to e who

were before you." (iv. 31). It claims to corroborate all the truths that were revealed before. God says, "This is the Book which We have revealed, a blessing and a confirmation to those (books) which were before it" (vi, 92). Again it claims to remove the errors that had, owing to the lapse of time, found their way into the teachings of the prophets and point out the true path from which the nations of the earth had gone astray. God says, By God! We sent (messengers) to nations before thee, but Satan made their works seemly to them, for he is their patron to-day, and for them is grievous woe! We have only sent down to thee the Book, that thou mayest explain to them that which they did dispute about, and as a guidance and mercy to a people who believe." (xvi, 65). As the people of the world were on the eve of being united into one nation, God called upon them all to follow one religion, the perfect religion of the Holy Quran. Islam was henceforth to supersede all the previous religions which had become corrupt by the time when the Holy Quran was revealed. The nations of the earth were about to be united into one people, the God of the world was one, therefore He required all the nations, of the earth to follow one religion, i.e., Islam. He says, "(The true) religion in God's sight is Islam." (iii, 17). Again, "Whosoever craves other than Islam for a religion, it shall surely not be accepted from him, and he shall, in the next world, be of those who lose." (iii, 79).

Another peculiarity of the Holy Quran which distinguishes it from all other scriptures is the promise of divine protection. As the Holy Quran was to be the book for all times, it was necessary that its text should ever remain pure. As it was to serve as guidance for all ages, all generations ought to have had the Word of God exactly as it was originally revealed. There ought to have been no age in which it should have retired to impenetrable seclusion as the Vedas have done. No hand ought to have ever been allowed to tamper with its text, as has been

pa io

h

re

th

pa

co

ca th

ar

bo

to

ot

Q

li

n

G

n

pe

81

ti

m

b

Ce

the fate of many a holy scripture before. There ought never to the fate of many a more than the fate of many a more than the come into existence varying and conflicting versions of the many a more than the correct on th Holy Book, with no clue as to which was the correct one. There Holy Book, with the over Islam, as it came over Chris.

Ought to have come no time over Islam, as it came over Chris. ought to have come tianity, when a Muslim council should have been forced to sit as a judge over the various Suras of the Holy Quran, arbitrarily choosing a few—say four—as authentic and rejecting the rest as spurious. We ought never to have lost the original Arabic text and have to be content only with translations, like the Christians who know only a few utterances of Jesus as they have been translated by others, with the only exception of a single sad sentence, in which he complains of his having been at last deserted by God and which has been carefully preserved by his followers to this day. In short, if it was to be the book for all times, it ought to have been immune from the sad experiences of the previous scriptures and the people of every age ought to have had the real original Word of God, as it was revealed to the Holy Prophet (may peace and the blessings of God be upon him). So we find that in the Holy Quran itself God promises to protect it from all kinds of harm. He says, "Verily, We have sent down the Reminder, and, verily, We will guard it." (xv, 9). This promise of divine protection is peculiar to the Holy Quran. God never made such a promise with respect to any of the previous scriptures. The reason is apparent. They were not meant to be the guidances for all times and hence there was no need of guarding them for ever. But this was not the case with the Holy Quran. It was the perfect law which was for all times, hence it was necessary that God should have ever guarded it. And this promise of the Lord has been wonderfully fulfilled. The whole world is a witness to the purity of the text of the Holy Quran. And as God has been guarding it in the past, He will surely continue to guard it in the future. The Holy Book of the Muslims is so safe that even the destruction of each and every copy of it cannot do the slightest harm to it. It is not 1909.)

ctober

ever to

of the There

Chris. o sit as

trarily

rest as

oic text

ce the

y have

single

at last

by his for all

riences

ught to

aled to

e upon

rises to

e have

xv, 9).

Quran. he pre-

meant eed of

ith the

times,

ded it.

ılfilled.

t of the

ast, He

y Book

ch and

t is not

paper that preserves the Holy Word of God, its letters are paper and on the tablets of millions of human hearts. There have always been hundreds of thousands of men who could recite the Holy Book by rote from beginning to end. And these reciters of the Holy Quran have not been confined to any particular country. They have always been found in all Muslim This is a privilege of which only the Holy Quran can boast; and the wonderful immunity that it has enjoyed and the special provisions God has made for its protection constitute another clear proof of the fact that this is a book for all times.

Another proof of the fact that the Holy Quran and no other book is now the only scripture which all nations have to follow is to be found in the circumstance that the languages in which the other scriptures were revealed are now all dead, and the Holy Quran is now the only scripture, the lauguage of which is still a living language. This shows that all previous scriptures are now dead and the only living book is now the Holy Quran. God had meant that the older scriptures be followed, He would not have caused their languages to die. They have now become things of the past and can exert no living influence on the people.

God has made another provision to preserve Islam from decay. The purity of the text of the Holy Quran was not alone sufficient to preserve the faith from decay; for, people might relapse into religious indifference in spite of the book. To guard against this, God has promised to raise teachers from time to time to revive the faith and to remove the abuses that may crop up among the Muslims. The Holy Prophet said "God will raise at the head of every century a reformer who will breathe new life into the faith." The Holy Quran gives the promise in the following words: "God promises those of you who believe and do right that He will raise among them successors in the earth as He raised successors among those before

1

of :

18

als

the

wit

bor vie

and

COV

it v

at.

Bu

the

Ch

for

fre

Be

Ne

Th

WO

ex

Inc

Sri

Wi

ma

450

them, and He will establish for them their religion which He them, and He will. Elsewhere God likens the Holy Prophet has chosen for them.

(may peace and the blessings of God be upon him) to Moses

(may peace and the blessings of God be upon him) to Moses (may peace and the bloom above He promises to raise successors and in the verse quoted above He promises to raise successors to Massa and in the verse quoted above He promises to raise successors to Massa and in the verse quoted above He promises to raise successors to Massa and in the verse quoted above He promises to raise successors to Massa and in the verse quoted above He promises to raise successors to Massa and in the verse quoted above He promises to raise successors to Massa and in the verse quoted above He promises to raise successors to Massa and in the verse quoted above He promises to raise successors to Massa and in the verse quoted above He promises to raise successors to Massa and in the verse quoted above He promises to raise successors to Massa and in the verse quoted above He promises to raise successors to Massa and in the verse quoted above He promises to raise successors to Massa and in the verse quoted above He promises to raise successors to Massa and in the verse quoted above He promises to the promise and the verse quoted above He promises to the promise and t and in the Verse as He raised successors to Moses 'in order to the Holy Prophets as He raised successors to Moses 'in order to the Holy 2-11 to establish the religion.' The greatest of these successors, viz., the Promised Messiah and Mahdi, was expressly mentioned by the Holy Prophet (may peace and the blessings of God be upon him) as appearing to re-establish the faith in the world, Of the Promised Messiah, the Holy Prophet said "He is a leader of yours from amongst you" (Sahih Bukharee). The prophecy is fulfilled in Ahmad, to whom I have already referred and who is the Prophet of the Modern Age. Thus the advent of the Holy Prophet as the giver of the Perfect Law does not preclude the coming of other prophets, but as now the Holy Quran is for all times and all lands, the future prophets must be successors to the Holy Prophet (may peace and the blessings of God be upon him) and must be the followers of the perfect law embodied in the Holy Book. No new prophet can now appear with a new law, but he must follow the law which has already been perfected and which supplies all the needs of mankind. In other words, every new prophet must produce credentials bearing the seal of the Holy Prophet, for now the Holy Prophet is the Seal of the prophets. Thus Islam is now the living faith and all other religions are dead. The door of revelation is still open but the boon can be had only through Islam. No other religion can produce men gifted with revelation, but Islam can still produce men to whom God speaks as He spoke to the prophets of old. It was to prove this that God raised Ahmad To why is it raised Ahmad. If other religions are living faiths, why is it that they do not produce inspired men, that is, men to whom God speaks as He spoke to the elect in by gone times. absence of inspired men in other religions is a clear evidence of the fact that the of the fact that they are all dead; and the rise of men like Ahmad in Islam along are all dead; Ahmad in Islam clearly proves that now the only living religion on the face of the earth is Islam.

tober

ch He Cophet Moses

essors order

essors,

tioned

Fod be

world.

leader

ophecy

d who

of the

reclude

uran is

ust be

sings of perfect

an now

which

eeds of

produce

now the

is now

he door

through

revela-

eaks as

nat God

why is it hom God The total

evidence

men like

religion

Notes and Comments.

The Relics of Buddha and the Tomb of Jesus.

The readers of our Review are well aware of the existence of a tomb in the Khan Yar Street at Srinagar, Kashmere. is generally known as the tomb of Nabi Sahib (a Prophet) and also as the tomb of Isa Sahib (Jesus). Historical works call it the tomb of Prophet Yus Asaf. Now there is a romance connected with the name of Yus Asaf, and as some details of the story bore some resemblance to the story of Gautama Buddha, the view generally held by Christians was that Yus Asaf was only another name for Buddha. This view was held before the discovery of the tomb and ought to have been relinquished after it was known that the remains of prophet Yus Asaf were buried at Srinagar, for the occupant of the Srinagar tomb could not be Buddha. But the Christian missionaries in India still stuck to the old view; for in giving up the theory they saw the death of Christianity. Buddha could not be the occupant of the tomb; for if it had been the tomb of Buddha, it ought to have been frequented by Buddhist pilgrims from all parts of the continent. Besides, the bones of Buddha were some years ago discovered near Nepal and now more relics have been discovered near Peshawar. The recent discovery of the relics of Buddha has interested the world for other reasons, but it has particular interest for us, for it explodes once for all the theory persistently reiterated by the Indian Missionaries that Prophet Yus Asaf (whose tomb lies at Srinagar) was no other than Buddha.

The evidences which lead to the identification of Yus Asaf with Jesus have already been detailed in the pages of this magazine and need not be repeated here. The reader is referred to the following back numbers of the Review for some of the

articles dealing with the subject—Vol. II, Nos. 5, 9, 11 and 12;

The most remarkable thing about the tomb is that it is known The most rome of a Nabi Sahib but also as that of Isa Sahib not only as the tomb of a Nabi Sahib but also as that of Isa Sahib (Jesus). Mirza Bashir-ud-Din Mahmood Ahmad, son of the Pro. mised Messiah, paid a visit to the tomb in July last, and when he asked an old woman (the last survivor of a long line of the hereditary attendants of the tomb) whose tomb it was, she replied, 'It is the tomb of Isa Sahib.' Being asked why she called it the tomb of Isa Sahib while the Maulvies believed Isa (Jesus) to be in the heavens, she said "Let them believe what they will. The name (Isa) is the one which we have been hear. ing from our forefathers. Therefore I cannot do otherwise than all him Isa in spite of what the Maulvies say." The tomb has now been repaired and is frequently visited by European er. Another new fact which Mirza Mahmood Ahmad cursionists. learnt was that the dust of the tomb is believed to possess healing properties and is often used for that purpose. It appears that Jesus healed many men in Kashmir by praying to God as hedid in Palestine and therefore the people began to use even the dust of his tomb after the death of the great healer.

de thu of You

October

nd 12;

s known
so Sahih
he Proid when
g line of
was, she
why she

en hearwise than omb has opean ex-

ved Isa ve what

d Ahmad
s healing
ears that
as he did

as he did the dust

MAGNETISM

RULES THE WORLD, Tol.

You require a sound knowledge of Human nature to help you in your profession. It is personal magnetism that crowns every one with success. Do you wish to possess this power? Write immediately to:

THE LATENT LIGHT CULTURE,

Tinnevelly Bridge, S. India.

SPRE

THE REVIEW OF RELIGIONS.

->>

THE REVIEW OF RELIGIONS is published on the Oth of each month and undertakes to refute all objections against Islam. It deals with important religious questions and offers a fair and impartial review of the prominent religions of the world. It is issued in English as well as Urdu.

Rates of Subscriptions.

Annual Subscription for India ... Rs. 4 (Urdu, Rs. 2) UST

", other countries, 6s. Single Copy ... 6 annas or 6d

Specimen Copy, 4 annas (Urdu, 2 annas.)

All communications should be addressed to

"Review of Religions,"

Qadian, District Guriaspur, India

Printed at the Artistic Printing Works, Lahore, by M. Bakser Sub & Sons, and Published by the Sadr Anjamer in Ahmadiyya, Qadian. Registered No. L. 303



RLD. Tol. VIII.

No. 11.

THE WIEW OF RELIGIONS

NOVEMER 1909.

CONTENTS.

Pages.

SPREAD OF ISLAM, IX-

in, Rs. 2.) UST TRIBES OF ISRAEL

QADIAN,

STRICT GURDASPUR. PUNJAB, INDIA

Subscription, Rs. 4. - Single opy, As. 6.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

ature to

gnetism wish to

. India.

the 30th s, against

d offers a ns of the

nas or fid

ns, . India.

M. Baksey

Co Meco

with the I him) Prop his i merc we : whic be "W day. Who he ea fact in th the crie

THE REVIEW OF RELIGIONS.

VOL. VIII.)

NOVEMBER, 1909.

(No. 11.

بسم الله الرحمن الرحيم نحمد ه و نصلي على رسوله الكريم

The Spread of Islam, IX.

An Unsurpassed Miracles.

The entry of the Holy Prophet (may peace and the blessings of God be upon him) in Mecca is justly CONVERSION OF described to be without a parallel in the MECCA. annals of the world. The events connected with the conquest of the Holy City reveal the real character of the Holy Prophet (may peace and the blessings of God be upon him). If any body desires to see what kind of man the Holy Prophet was, let him reflect on the way in which he treated his inveterate foes at a time when they were completely at his mercy. In every thing he did and in every word he uttered. we find an evidence of a generosity towards the enemy of which it is impossible to find another example. Could anything be more generous than the command of the Holy Prophet, "Whoever entereth the house of Abu Sufian shall be safe this day. Whoever shutteth the door of his house shall be safe. Whoever taketh refuge in the Holy House shall be safe "? That he earnestly desired to save the Quraish is apparent from the fact that he gave his generals strict orders not to fight except in the last extremity, and when he saw the gleaming swords of the division under Khalid on the other side of the city, he cried in anger "What! did I not strictly command that there

(November

190

and

hos

soli

wei

pre

vet

mis

less tin

of

hle

en

Th

spa Go

wb

th

hi

wh

la

We

w

b

G

G

tl

should be no fighting?" When one of his generals began to should be no nghames recite the warlike words 'To-day is the day of slaughter; there is no safety this day for Mecca,' he at once deposed him and gave the command of the division to another. All these facts clearly show that he did not wish that the blood of a single Meccan should be shed in the battle. These facts further show Meccan should be that even in the previous battles if he gave his companions permission to fight his enemies, it was only because there was no other alternative open to him. He had fought with them only in the last extremity. Now that the enemy was helpless, and had no power to withstand the Muslims, he strictly enjoined his followers to shed no blood. Not only the persons but also the property of the Meccans were to be respected. There was to be not only no fighting, but also no taking of prisoners,

Entering the city as a conqueror, he hastened to the Holy House to worship his Lord who had given him the victory and offer his thanksgiving to Him for the unique success He had youchsafed to his mission. Then followed a scene which brought home to the Meccans the powerlessness of their gods. Taking his stand in the Ka'aba he pointed with his staff to the 360 idols one by one, and those in whose cause not only the Quraish and their allies but also many other tribes of Arabia had fought for so many years came tumbling to the ground at the command of the Holy Prophet (may peace and the blessings of God be upon him). When the great image of Hobal that stood in front of the Ka'aba fell to the ground with a crash, the Holy Prophet cried in the words of the Holy Quran: "Truth hath come and falsehood gone, for falsehood verily vanisheth away." These were the words of a prophecy which he had uttered years before at Mecca while Islam was yet in its infancy and while the enemy was engaged in vigorous efforts to stamp it out. The contest between the infidels and the Holy Prophet (may peace and the blessings of God be upon him) was really a contest between the multitudinous gods of infidel Arabia

and the one God of Islam. The former were represented by hosts of haughty Arabs while the latter was represented by the prophet. Though apparently the chances of victory were all on the side of the heathen gods, and the solitary were an was seemingly helpless against his numberless enemies, preacher god of Islam is a powerful God, He gave the promises of His assistance to His servant while he was yet powerless, and gave him the glad tidings of ultimate victory at a time when he knew not where to hide his head. These promises of Divine assistance the Holy Prophet (may peace and the blessings of God be upon him) announced to his persecuting enemies so that their fulfilment might be a sign to the people. These prophecies only added to their persecuting fury and they spared no means in their power to nip Islam in the bud. But God assisted His Prophet as He had promised, and the day when Mecca threw open its gates to ten thousand followers of the Holy Prophet (may peace and the blessings of God be upon him) saw the complete fulfilment of the prophecies. The city which had cast out the Holy Prophet and his followers now lay at their feet and those who had sought to destroy them were now at their mercy. Nay, even the gods of the nation whose glory they had shed their blood to maintain were now being hewn down at the command of the Holy Messenger of God. The sight of their gods falling to the ground at the word of the Holy Prophet (may peace and the blessings of God be upon him) made the idolaters of Mecca realise the utter helplessness of their gods and it was brought home to them that the idols which they had been worshipping were no better than stones ..

When the images had been destroyed and the pictures of Abraham and the angels that were painted on the walls of the Ka'aba were obliterated, Bilal ascended to the top of the Ka'aba and sounded the call to prayer. Bilal who was now raising the cry of Allah-o-Akbar (God is great) from the top of the

ember

an to thter; him these

single show anions e was

them elpless, joined t also

e was

e Holy ry and He had rought

Taking he 360)uraish fought

nmand God be front

rophet come These

d years d while it out.

t (may really a Arabia

to

sp 21

fre

in

in Sp sa

all

aff

Me

Mu

to

exa

Mu

ann this

har

the

han

him

crir

and

son

ship

Yen

(ma

"0

he f

pard

Omn

hust

I cor

Ka'aba was the very man who used to be daily conducted by subjected to the cruellest tortures. How painful the sight was to many of the proud Quraish may be judged from the words of one of the children of the Meccan chief, Saeed bin Al-Asi, who, hearing the cry of Bilal, exclaimed "Verily God showed a great favour to our father Saced that He caused him to die before this and thus spared him the pain of seeing this black

When the Holy Prophet (may peace and the blessings of God be upon him) emerged from the Sacred Hall, he addressed the assembled multitude, saying: با معشر قریش ما ترون از نی I should act towards you?" "With kindness and pity, gracious brother and nephew," replied they. At these words, says Tibri, tears came into the eyes of the Holy Prophet (may peace and the blessings of God be upon him), and he said: نانى اقرل كما قال الحي يو سف لا تدريب عليهم اليوم يغفر الله لكم I shall speak to " و هوا رحم الرحمين ان هبوا فا نتم الطلقاء you as Joseph spoke to his brethren, 'I shall not reproach you to-day; God will pardon you; He is the most merciful of the merciful.' Go, for you are free." Let those who desire to see the true character of the Holy Prophet, (may peace and the blessings of God be upon him) ponder over the words quoted above Could any body be more magnanimous, more generous, and more gracious than the man who so freely pardoned his bitterest enemies. The people whose cruel persecution had forced him and his faithful followers to fly from their beloved city, who had inflicted cruel tortures upon innocent men and women, who had sworn his life and the lives of his devoted companions, who had disgraced humanity by committing inhuman outrages even upon the lifeless dead, who had incited the Arab tribes to harass the small Muslim colony at Medina, who had repeatedly marched against Medina with overwhelming numbers determined vember

ted by

there

ht was

Words

Al-Asi,

showed

to die

black

ngs of

ressed

را معشر

think

racions

, says

peace

نا نبي ا

کما قا

eak to

h you

of the

essings

above

l more

tterest

ed him

y, who

a. who

anions,

itrages

hes to

eatedly rmined

to crush out the small band of the faithful, who, in short, had spared no pains to destroy the Holy Prophet and his following and who had forfeited their lives by their murderous deeds, were freely pardoned by the noble Prophet (may peace and the blessings of God be upon him). Is it possible to cite another instance in which such blood-thirsty enemies were so liberally pardoned. Speaking of the conquest of Mecca, Mr. Stanley Lane Poole says: "He (the Holy Prophet) freely forgave the Koreish all the years of sorrow and cruel scorn in which they had afflicted him, and gave an amnesty to the whole population of Mekka. Four criminals whom justice condemned made up Muhammad's proscription list when he entered as a conqueror to the city of his bitterest enemies. The army followed his example, and entered quietly and peacably . . . It was thus that Muhammad entered again his native city. Through all the annals of conquest there is no triumphant entry comparable to this one." (The Speeches and Table-Talk of the Prophet Muhammad, page xlvii). Even Muir has been compelled to make the following confession: "The magnanimity with which Muhammad treated a people who had so long hated and rejected him is worthy of all admiration."

A few of the Meccans, conscious of their own unpardonable crimes, fled from the city, but their guilts were also pardoned and they returned to their homes in peace. Such was Ikrima, son of Abu Jahl, who fled to the sca-shore and there took a ship with the intention of flying to the distant province of Yemen. His wife, Omm-i-Hakeem, came to the Holy Prophet (may peace and the blessings of God be upon him) and said "O Prophet of God, Ikrima has fled from thee to Yemen, for he fears being killed. I beseech thee, therefore, to grant him pardon" "He is pardoned" replied the Holy Prophet, and Omm-i-Hakeem forthwith set out in search of her fugitive husband. When she met him, she said, "Son of my uncle, come to thee from the kindest, the most liberal and the best

the the

378

W

he he

it t

the

upo

gre

unc

he

80 8

the

the

fait

Isla

a tr

the

app

I m the

way

anol

wich

Lead him. of H

in h

battl

them

Was draw

of men. Don't, therefore, destroy yourself, for I have obtained of men. Don't, the Prophet." When Ikrima came back pardon for thee from the Prophet (may peace and the later back to Mecca, the Holy Prophet (may peace and the blessings of God be upon him) enjoined upon his followers not to call his God be upon the same and the living '' for the abuse of the dead," said he, " offended the living."

Among the fugitives was Habbar, who had made a ruffi. anly attack upon the Holy Prophet's beloved daughter while she was escaping from Mecca under the escort of Kinana. She was far advanced in pregnancy and as she was mounting her camel, Habbar drove the butt-end of his lance against her, throwing her to the ground and thus bringing on a miscarriage which eventually caused her death. This Habbar also fled from Mecca and having remained absent for some time, came back to the Holy Prophet (may peace and the blessings of God be upon him) and threw himself on his mercy, saying "I fled from thee to other lands and had a mind to join the Ajamites, but then I called to my mind thy compassion, thy generosity, and thy pardoning of those who transgress against thee. O Prophet of God, we were idolaters and God has guided us to the right path through thee and has rescued us from destruction. So pardon me my folly and the trouble I have been giving you. I confess my misdeed and admit my guilt." This confession on the part of Habbar obtained the ready pardon of the Holy Prophet. The wrong was great, the crime was atrocious,—but the injury was personal. So pardon was granted unconditionally.

Among those that fled from Mecca after its conquest by the Muslims was Wahshi, the Ethiopian, who had been hired by Hind to murder Hamza, the beloved uncle of the Holy Prophet (may peace and the blessings of God be upon Him). From Mecca he fled to Tayif and when a deputation from Tayif went to Medina to wait on the Holy Prophet (may peace and back ings of all his of the a ruffi. While · She ing her ist her. arriage so fled e, came of God saying join the sion, thy against od has scued us trouble dmit my ined the

ember

tained

quest by een hired the Holy on Him). om Tayif peace and

reat, the

the blessings of God be upon him), Wahshi, learning that the Holy Prophet held the persons of messengers as sacred availed himself of the opportunity to present himself before him. When the Holy Prophet (may peace and the blessings of God. be upon him) saw him among the members of the deputation, he asked "Art thou Wahshi?" 'Yes,' replied the Negro, "Wast it thou that killed Hamza?" "It was as thou sayest." Though the Holy Prophet (may peace and the blessings of God be upon him) pardoned the murderer of his beloved uncle, yet so great was his grief for the death of his valiant and devoted uncle that the sight of his murderer gave him more pain than he could bear, and, therefore, he asked the Ethiopian to be so good as to keep out of his sight as far as possible. Even the story of this Abyssinian Negro shows how Islam conquered the hearts even of its bitterest foes and how sincere was the faith even of those who were before the deadly enemies of Islam. Bukhari, the greatest authority on traditions parrates atradition in which Wahshi is represented as saying: "When the Holy Prophet died and Musailama, the impostor, made his appearance, I said to myself, 'I will go to Musailama. Perhaps I may be able to kill him and thus make some atonement for the murder of Hamza." Then he proceeds to describe the way in which he pierced the impostor with his javelin, when another Muslim sprang towards Musailama and smote his head with his sword and a girl cried from the top of a house "O Leader of the Faithful, it is the black slave that has killed him." The desire of Wahshi to make atonement for the murder of Hamza is a clear evidence of the fact that he was sincere in his profession of the faith.

Even Hind, who had chewed the heart of Hamza at the battle of Ohud and had cut off his ears and nose and strung them into a necklace was pardoned by the Holy Prophet who was mercy incarnate. She, mixing with other women and drawing a veil over her face, came to the Holy Prophet (may

November

190

wh

his

to

for

wa

of

art

ab

the

att

for

bes

in

peo

but

and

for

Me of t

see

for

nat

cit

too

Wa

ado

"D

toy

tha

tov

off

an

peace and the blessings of God be upon him) while the latter was at Abtah and said "God be praised who has given victory was at Abtan and victory to His religion which He chose for Himself. Verily thy mercy will be extended to me. I am a woman that believeth in God and testifieth to Him." Then removing the veil from her face, she said "I am Hind, daughter of Otba." "Welcome you are!" replied the Holy Prophet graciously (may peace and the blessings of God be upon him) and Hind, once the bitterest foe of Islam, was freely forgiven.' Hind is reported to have said that she had often in vision seen herself standing in the sun, unable to move towards the shade although nigh at hand, but that when the Holy Prophet approached Mecca, she saw that she had passed from the sun to the shade, which turned out to be the cool shade of Islam. Hind was so overwhelmed with the kindness of the Holy Prophet (may peace and the blessings of God be upon him) that she said to him "There was not a family on the face of the earth which I longed to see disgraced save your family, but to-day your family is the dearest of families to me."

Omm-i-Hani, the daughter of the Holy Prophet's uncle Abn Talib, approached the Holy Prophet (may peace and the blessings of God be upon him) with the request that two men who had sought shelter in her house might be pardoned. He received her graciously and said "I give protection to whomsoever thou dost give protection."

These deeds of mercy lead an impartial reader to important conclusions. These settle once for all the question whether it was the Holy Prophet (may peace and the blessings of God be be upon him) or his enemies that were the aggressors. No sensible man will admit that the man who was all-mercy to his bitterest and cruellest enemies was first to wage war against them. Nothing can be more unreasonable than to suppose that the man who was so anxious to spare each and every Meccan when they were completely in his power drew his sword against his fellow-citizens and fellow-countrymen without being forced bis tend.

If the reader desires to gauge the depth of his love for his native city and realise the circumstances under which he was forced to fly from it, let him reflect on the following words of his which he addressed to his native city when he entered it as a conqueror after long years of exile and afflictien:-"Thou art the choicest spot on the earth unto me, and the most delectable. If thy people had not cast me forth, I never had forsaken thee." When the Medinite Muslims saw the strength of his attachment to Mecca, his love for all that lived in Mecca and the forbearance and generosity with which he treated them, they began to fear that he might spend the remaining years of his life in his native city which he loved so ardently and among the people to whom he had accorded so magnanimous a treatment, but if the Holy Prophet was attached to his native city and was exceptionally kind to his people, he could not forget the devotion and self-sacrifice with which the natives of Medina had assisted him and his companions when the cruelties of the Meccans had compelled them to fly from their homes and seek shelter among strangers. He was too grateful to them to forget them in his hour of triumph, and attached as he was to his native city, he assured them he would never quit Medina, the city of his Helpers. "Where ye live, there will I live, and there too shall I die."

If the reader is still in doubt as to which of the two parties was the aggressive, let him ponder over the words which he addressed to the Quraish, assembled in the court of Ka'aba. "Descendants of the Quraish, how do you think I should act towards you?" What do these words mean? They evidently mean that the descendants of the Quraish had been guilty of aggression towards him and that they now deserved to be punished for their offences. Their reply supports the conclusion. "With kindness and pity, gracious brother and nephew." They plead guilty and

mber latter ictory mercy 1 God n her e you nd the

tterest

o have

in the

hand. he saw turned helmed nd the re was

to see

is the

cle Abu lessings ho had eceived er thou

aportant ether it God be ors. No to his against ose that Meccan

(November

15

of

18

CC

11

ju

bi

n

81

E

implore forgiveness. They did not say that they were the oppressed rather than the oppressors, but being conscious of their own guilty conduct from beginning to end, they begged for pity and called him 'gracious brother and nephew,' which he could not have been if he had been the aggressor. Again, while making the announcement that he had pardoned them all, he compared himself to Prophet Joseph and the Quraish to the brethren of Joseph; and his comparison could not have held good, if the guilt of aggression had been imputable to him. As the brethren of Joseph had sought to destroy Joseph, similarly, the Quraish had sought to destroy him, but as Joseph returned the evil of his brethren with good and freely pardoned them, similarly the Holy Prophet (may peace and the blessings of God be upon him) returned the cruelties of the Quraish with kindness and liberally pardoned the whole population of Mecca.

The unconditional pardon of the Meccans leads to another important conclusion. It shows that it was not to compel men to embrace Islam that the Muslims had resorted to the sword. The Holy Prophet (may peace and the blessings of God be upon him), in pardoning the Quraish, merely said, "I say unto you as my brother Joseph said to his brother 'I shall not reproach you to-day; God will pardon you; He is the most merciful of the merciful. Go, for you are free.' " He did not make the pardon conditional on embracing the faith. He allowed them to go, without requiring them to embrace Islam. They were still idolaters when he granted them liberty. If his object in waging the war had been to force men to accept his religion, here was the whole of Mecca in his power and he could not have a better opportunity to force his religion on the city. Or, if his object in resorting to the sword was to destroy the unbelievers, here was an infidel city at his mercy and he could have butchered its inhabitants if he had so willed. But he neither required them to accept Islam as a condition of liberty, nor put any of them to sword for unbelief; on the other hand, he said to the idolaters

1909.)

mber

e the

their

Pity

ld not

aking

pared

ren of

if the

ethren

uraish

evil of ly the

n him)

berally

nother

el men

sword. e upon

nto you

of Mecca, "Go, for you are free." The idea of the forcing of of Mecca, list on helpless people or of killing them for their unbelief could find no access to his noble mind, nay, not even for a single moment, for he was above such meanness. Alas, a great injustice has been done to a magnanimous mind by the Christian bigots, who, blinded by religious prejudice, have not seen the nobility of mind which characterised the Holy Founder of Islam (may peace and the blessings of God be upon him) and have attributed to him the base motive of forcing his religion on the people in his wars with his numberless enemies. The truth is that war was forced on him and when the power of the enemy was broken, he strictly ordered his followers to sheath their swords and spare their foes.

Contrast with his magnanimous treatment of his bitterest enemies, the way in which they had treated him and his followers. When the enemy was in his power, he pardoned them all, not even requiring them to adopt Islam, thus showing that if he had fought with them, he had done so with reluctance and under compulsion, and that forceful conversion or destruction of the unbelievers was never the object of his resort to arms. But the fact that the Quraish had sought to kill the Holy Prophet (may peace and the blessings of God be upon him) and that whenever Muslim individuals or Muslim parties fell into their hands or into those of their allies, they were either butchered like sheep or forced to recant or subjected to torture, clearly shows that the object of the unbelievers in waging war with the Muslims was no other than to destroy the Muslims and to eradicate Islam.

That the Holy Prophet (may peace and the blessings of God be upon him) left the Meccans entirely to themselves in the matter of faith is apparent even from the unwilling testimony of Sir William Muir, who says: "Although the city had cheerfully accepted his authority, all its inhabitants had not yet

eproach l of the pardon to go, re still waging ere was better s object ers, here ered its d them

of them idolaters

(November

1909

and

cond

Was

of G

all mea

tribe

its (

the

pers

was

mea

(ma his

mul

But

and

mea

the bolo

stri

pro

his

who

sun

oth

biti

bei

hin

at

of

of Go

embraced the new religion, nor formally acknowledged his prophetic claim. Perhaps he intended to follow the course he conversion to be gradually accomplished without compulsion."

Though the Holy Prophet (may peace and the blessings of God be npon him) left the Meccans entirely to themselves in the matter of religion, yet they began to embrace the faith in large numbers. Hosts upon hosts came to him as he was seated on the hill of Safa and adopted the faith of Islam. He took from them the usual pledge. "They would not adore anything; they would not commit larceny, adultery or infanticide; they would not utter falsehood, nor speak evil of women." The spread of Islam among the Meccans was so rapid that within a few weeks we find two thousands of them fighting faithfully by his side. The sincerity of their faith is apparent from the fact that there were no 'hypocrites' at Mecca nor any relapse even in the rebellion that followed the Holy Prophet's death (may peace and the plessings of God be upon him).

The scene that was enacted on the hill of Safa is indeed one of which there is no parallel in the A GRAND MIRACLE. history of the world, but surprizing as the conversion of Mecca may appear, it was but a natural consequence of the grand miracle which the city of Mecca witnessed on the day of the conquest.

Mecca had been a witness to the growth of Islam from its very birth. About twenty years before, there had arisen in the city a prophet who denounced their national deities and invited them to the true God. The whole city rose against him and spared no means in its power to thwart his efforts. At first his preachings were treated with scorn and ridicule, but when this mission began to gain ground, and some of the citizens responded to his call, ridicule and contempt gave place to active hostility and hot persecution. His followers were subjected to tortures rem ber 190

ed his urse he to be

elessings
elves in
faith in
seated
He took
nything;
e; they
"The
rithin a
fully by
the fact

s indeed
l in the
rizing as
appear,
cle which

ay peace

from its
in in the
in

and his supporters were laid under a ban. Pitiable was the condition of the converts to Islam and hopeless to all appearance the task of the Prophet (may peace and the blessings of God be upon him). The great leaders of the city were of Good of the crush out the new movement and cruellest means were relentlessly resorted to achieve this end. Every tibe took upon itself the task of stamping out the faith in is own circle and miserable was the plight of the converts to the faith. When the poor Muslims sought relief from the persecution at home by fleeing to outlying places, every attempt was made to prevent their flight. At last when all these measures failed to check the growth of Islam, the Holy Prophet (may peace and the blessings of God be upon upon) with all his friends and relatives was shut up in a defile, and all communication with the outside world was effectually cut off. But did this persecution daunt the Holy Prophet (may peace and the blessings of God be upon him)? Did these merciless measures damp his spirit or extinguish his courage? No, on the other hand, he was as zealous in his preachings and as bold in his denunciations of idolatry as ever. But the most striking feature of his preachings at this period is his bold proclamation of prophecies which announced the destruction of his bitter enemies, and the final triumph of his cause. Consider, on the one hand, the fire of animosity which was raging in the whole city of Mecca against him and which threatened to consure his small band of defenceless followers, and reflect, on the other hand, on the predictions which he announced to his bitterest enemies, the Quraish. When he and his followers were being mercilessly persecuted, God sent him His Word 'bidding him to bear the persecution patiently for Divine help was nigh at hand.' " Follow what is revealed to thee," said the Word of God "and be patient, until God judges, for He is the best of judges" (x, 109). Again "Be thou patient then, verily God's promise (of assistance) is true!" (xxx, 60). When he

cited here for the perusal of the reader :-

came to them" (xii, 110).

of vengeance." (xiv 48).

was treated when the scoffers among them mocked at the scoffers among th 1909. them which the scoffers among them mocked at (vi, 10). extir] peace He W

Again, "Called liars too were apostles before thee; but they were patient of being called liars and of being hurt, until our help came to them; for there is none to change the Words of God, and verily there has come to thee the story of those He sent " (vi, 34). He repeatedly received the assurance that would Divine assistance was sure to come to him at last. A few of was n the verses which gave the Holy Prophet (may peace and the blessings of God be upon him) the promise of divine assistance, at a time when persecution raged hot on every side, may be

strait glad "Until when the apostles despaired and they thought that they were proved liars, Our help

(b.) "Think then not indeed that God fails in his promise to. His apostles; Verily God is mighty, the Lord

(c). "Verily, we will help our apostles, and those who believe, in the life of this world and on the day when the witnesses shall stand up" (xl, 54).

(d.) "And verily, Our Word has been passed to Our setvants, the apostles, that they should be helped and that verily it is Our hosts that prevail" (xxxvii, 171).

(e.) "We have sent before thee apostles unto their people and they came to them with manifest signs; and We took vengeance upon those that sinned, and due from us was to help the believers" (xxx, 46.)

(f.) "Is not God sufficient for His servant?" (xxxix, 36)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

the a

most Omni bless

aid

of G but e of in

form

to bl was ! very follo

total the e triur

apro

1909.)

November g "There compassed (vi, 10). but they until our Words of those He ance that A few of and the assistance. le, may be

and they Our help

nis promise the Lord

I those who on the day 54).

to Our serbe helped prevail"

ieir people, signs; and sinned, and (xxx, 46.)

xxxix, 36).

Thus though the enemy was labouring day and night to extirpate Islam, the powerful God of the Holy Prophet (may peace and the blessings of God be upon him), assured him that He would assist him against his persecutors as He had assisted He would had been raised before him and that his cause the apost of all the endeavours which the enemy making to make it a failure. Such assurances under the dispiriting conditions could only have been given by the Omnipotent God. When the Holy Prophet (may peace and the blessings of God be upon him) and his companions were in dire straits at Mecca, the Word of God came upon him bearing the glad tidings that better times were about to dawn on them. God haid: "Verily, difficulty is to be followed by ease!" (xciv, 5).

Again, "Surely the hereafter is better for thee than the former" (xciii, 4).

Not only the Holy Prophet (may peace and the blessings of of God be upon him) received assurances of Divine assistance but even the proud foe, while engaged in the barbarous task of inflicting excruciating tortures on the Muslims with a view to blot out the new religion, was warned of the punishment that was in store for him not only in the world to come but in this very world. He was told in clear words that the path he followed would lead him to ruin, that his power would be totally crushed, and that the cause of Islam would triumph in the end. Here are some of the verses which foretold the final triumph of truth in spite of all the exertions of the enemy to aproot it .-

(a.) "Say, 'Truth has come, and falsehood has vanished! verily, falsehood is vanishing." (xvii, 83). It was this verse which the Holy Prophet recited when the great gods of the Arabs that had been placed in the Holy House of God were being hewn down to the ground; and his purpose in reciting the

we r

of pr

shelt

being

on th

on th

Such

bespo

Mecc

had r

the fi

imagi

verse on that occasion was to remind the spec. tators of the prophecies of the final triumph of Islam that he had announced at Mecca at a time when the religion was being trampled under foot

- (b.) "Nay, We will cast the truth over falsehood, and it shall smite it and lo, it vanisheth!" (xxi, 18.)
- (c.) "They will desire thee to inform them whether this be true? Say: yes! by my Lord it is the very truth: and it is not ye who can weaken Him (x, 54).
- (d.) "And be not grieved about the unbelievers, and be not troubled at their devices; verily God is with those who fear Him and who do good deeds," (xvi, 128.)

These and similar prophecies which foretold success for Islam are remarkable owing to the circumstances under which they were delivered. These were published at a time when the enemy that sought the destruction of Islam was at the height of his power and when the condition of the few converts that had embraced Islam was extremely pitiable. As the infidels grew more vehment in their persecution of Islam, the threats of the punishments that lay in store for them grew more and more clear and forcible. Mark the force of the following prophecies which the persecuted Prophet (may peace and the blessings of God be upon him) announced to his infuriated enemies:-

(a.) "Disgrace in God's eyes and a vehement punish on transgressors for their ment shall come plottings" (vi, 124).

(b). "He hath power to send on you a punishment from above you, or from beneath your feet, or to clothe November the spec. riumph of at a time nder foot

od, and it 18.)

ther this the very ken Him

s, and be the list with lod deeds."

der which when the the height verts that the infidels threats of

and more
prophecies
lessings of
s:—
nt punish-

ment from r to clothe

for their

you with discord, and to make some of you to taste the violence of others......To every propercy is its set time, and in the end ye shall know it " (vi, 65-66).

- (c.) "Verily, that which is threatened you shall surely come to pass, neither shall ye frustrate it (vi, 134).
- (d.) But as for those who treat our signs as lies, We will gradually bring them to punishment by means of which they know not. And though I lengthen their days to them, verily My fighting is mighty (vii, 181-82).
- (e.) "Ye have called the apostle a liar, but it shall be a punishment which ye cannot shake off" (xv, 75).
- (f.) "Say, 'One thing only do I advise you:—that ye stand up for God's sake two and two, or singly, and then reflect that in your fellow-citizen there is no madness: he is no other than your warner before a severe punishment" (xxxiv, 46).

The grandeur of these prophecies can be realised only when we reflect that they were announced when the enemy was full of pride and the poor converts hardly knew where to seek for shelter. These declarations were made when the Muslims were being dragged to the burning sands of the desert and exposed on the scorching gravel of the valleys with heavy stones placed on their breasts and with their tongues lolling out for thirst. Such powerful announcements under such gloomy conditions bespoke the might of the Lord that had raised the Prophet at Mecca (may peace and the blessings of God be upon him) and had power to vanquish his foe. If the reader desires to realise the full force of these properties, let him transtport himself in imagination to the time when the Holy Prophet (may peace and

I

t

a

n

d

the blessings of God be upon him) and his companions lived a persecuted life at Mecca and when haughty Abu Jehl and his powerful associates stalked proudly in the streets of the city. When the grouring wrath of the citizens of Mecca made them redouble their exertions to destroy the new religion, they were told that Islam was not a religion which could be suppressed by human efforts. The mighty hand of God was the support of the religion and all the efforts which the enemies were making to uproot it were utterly fruitless. Could such words. I ask the reader, as the following, be addressed by the Holy Prophet (may peace and the blessings of God be upon him), to his powerful enemies, unless the mighty hand of God had been his support:

- (a.) "O my people! act as best as ye can: I verily will act my part and soon shall ye know whose will be the recompense of the above, (i.e., which of us will be rewarded with success in the end)! Verily the unjust shall not prosper " (vi, 135.)
- (b.) "Again, God bade him to say to the Quraish what Noah had said to his people, viz., "If, 0 my people! my stay with you and my reminding you of the signs of God be grievous to you, yet in God is my trust: master therefore, your designs and your associates, and let not your designs be carried on by you in the dark : then do all you can respecting me and delay me not" (x, 72.)
- (c.) "Again he said to his people in the words of Howed, the Prophet; "Conspire against me altogether and delay me not. Lo, I trust in God, my Lord and yours" (li, 58, 59).
- (d.) "Again, in the words of prophet Shu'aib: "And O my people! act with what power ye can for my hurt: I verily act: and ye shall know on whom shall light a punishment that shall disgrace him

1909.)

and who is the liar. Await ye: verily I will await with you" (xi, 95, 96.)

(e.) God said to him: "Say, I am only inspired that your God is one God; are ye then resigned to Him.' But if they turn their backs, then say, 'I have proclaimed (war) against you all alike, but I know not if what ye are threatened with be near or far!'" (xxi, 119.)

The foregoing verses were all revealed at Mecea and the boldness with which the seemingly forlorn prophet braved his bloody enemies to do all that lay in their power to uproot Islam and the confidence with which he prophesied his own triumph and the extinction of his persecutors are simply amazing. These utterances were evidently not the word of man but the word of the Omnipotent God who had power to destroy the enemies of Islam and give victory to His messenger. No mortal, could under the circumstances, defy his powerful enemies as the Holy Prophet (may peace and the blessings of God be upon him) did at Mecca. These very utterances are a proof of his divine mission for those who reflect.

The enemy, seeing the utter helplessness of the converts to Islam and their own greatness and power, never dreamed that these predictions would ever come out to be true. They laughed these prophecies to scorn and asked: "Which of the two parties is in better plight? and which is the more goodly company?" To this they received the reply: "How many generations have We brought to ruin, who surpassed them in riches and in splendour" (xix, 75) and they were told that "they shall soon know which is in the worse state and which the more weak in forces" (xix, 76). When the Quraish said, "We are a victorious host" (liv, 44), and therefore, it was they that would prevail in the end, the Holy Prophet (may peace and the blessings of God be upon him) replied in the words of

ovember

and his
the city.
de them
hey were
hppressed
support

e making

I ask the

ohet (may

powerful
1pport:—
erily will
se will be
nich of us
1)! Verily

raish what

If, O my
reminding
to you, yet
our designs
designs be
all you can
2.)

of Howed, altogether my Lord

ib: "And, can for my w on whom sgrace him

stor will

mer

des

to

upo

with

sign God reve

rem

and

Jose

of t

to li Holy

him

agai

rece

so th

upor

the he h

brou

hum

and

and

the 1

of G

sayir

with

Veril

not c

80 th

the Holy Quran, "The host shall be routed, and they (the (Nove mber Quraish) shall turn their backs in flight" (liv, 45). Could these countries of a mortal? God repeatedly told these Quraish) shall turn the bethe words of a mortal? God repeatedly told them their their hosts shall be of no avail to them. Thus, He said, "Or who is this who will be a host for you, to help you against the merciful? this who will be a first the whole with the ware threatened with the see what they are threatened with the see where the see what they are threatened with the see where Until when they see what they are threatened with, then shall they surely know who is the more weak at helping and fewer in numbers. Say, 'I know not whether what you are threatened with be nigh or whether my Lord hath assigned to it a distant

God repeatedly called upon the enemies of the Holy Prophet (may peace and the blessings of God be upon him) to learn a lesson from the fate of those that had persecuted the former prophets. The Holy Quran related to them the stories of the earlier prophets and their enemies and exhorted the people of Mecca to profit by the example of those that had gone before them. It said: "Their stories (i.e., those of the former prophets) are a lesson to those endued with understanding." (xii, 111). Again, "How many generations have we destroyed before them. mightier than they in strength Lo! herein is warning for him who hath a heart, or lendeth the ear and is attentive (L, 35, 36). And again: "So those who were before them brought charges of imposture: but see what was the end of the unjust." (L, 40). The Holy Quran abounds in such warnings as the followings :- "Say God through the land: then see what hath been the end of those who treated the prohpets as liars'" (vi, 11]. The story of every prophet that is related in the Holy Quran is a prophecy of the destruction of the enemy and the triumph of the Holy Prophet (may peace and the blessings of God be upon him). Thus, the Sura entitled the Poets' narrates the story of seven prophets, Moses, Abraham, Noah, Houd, Salib, Lot and Shuaib, and after narrating how God aided the prophets and vanquished their enemies, the Holy Quran concluded each

1909.)

y (the these their who is erciful? Again: shall fewer eatened distant

ve mber

rophet earn a former of the ple of before ophets) i, 111).

arning tentive rought njust." as the

them,

t hath vi, 11). uran is riumph

tod be tes the Salib,

ophets d each

story by saying: "Verily in that is a sign, but most of them will never be believers; and verily, thy Lord is mighty and merciful." The long story of Prophet Joseph is also expressly described as containing not one but many prophecies relating to the Holy Prophet (may peace and the blessings of God be upon him) and his brethren the Quraish. The story begins with the words: "Assuredly in Joseph and his brethren are signs for the inquirers" (xii, 7.) When the story concludes, God says: -"This is of the prophecies of the unseen which We reveal to thee (xii, 103). And indeed the story of Joseph bears a remarkable resemblance to that of the Holy Prophet (may peace and the blessings of God be upon him). Just as the brethren of Joseph conspired against Joseph, so did the Quraish, the brethren of the Holy Prophet conspire against him. Again as Joseph had to live for some time in an old well in the wilderness, so the Holy Prophet (may peace and the blessings of God be upon him) had to pass three days in the dark cavern of Thaur. And again, as Joseph, whom his brethren had cast out of their land received honour in a foreign land, viz., the land of Egypt, so the Holy Prophet (may peace and the blessings of God be apon him) who was rejected by his fellow citizens and kinsmen, the Quraish, attained both honour and glory in the city where he had taken refuge. And lastly as a strange revolution of time brought the brethren of Joseph, to their knees and they, in utter humility had to confess their transgressions against Joseph, and say "By God, surely now hath God chosen thee above us and verily we have been sinners!." Similarly the proud Quraish, the brethren of the Holy Prophet (may peace and the blessings of God be upon him) had at last to implore his forgiveness, Treat us " خيرا ۱۰خ کريم و ابن اخ کريم و قد قد ر ت-: Treat us with kindness and pity, gracious brother and nephew; and verily thou hast obtained power over us." And just as Joseph not only pardoned his brothren but treated them with kindness the noble prophet granted total amnesty to the whole city of

(November

190

heir

acti

of (

cre the

ma

Sal

fine

ref

do

pro

Mecca, using the very words of Joseph, thus showing that the Mecca, using the state that the prophecy which God had announced years before at Mecca had

In short even the stories of the prophets were so many prophecies which foretold success for the Holy Prophet and punishment for his enemies, if they persisted in their evil ways.

When the enemies who did not desist from their persecution of the faithful were repeatedly threatened with punishment they inquired: "When will this threat come to pass? Tell us if you be men of truth" (xxxiv, 28). These demands of theirs are referred to in various places in the Holy Quran. Thus in the chapter entitled Húd, we have the following:-"And if we defer their chastisement to some definite time, they will assuredly exclaim, "What keepeth it back?" These repeated demands on the part of the Quraish clearly show that they never dreamed of the fulfilment of these threats. They were so powerful and the Muslims were so helplessly weak that apparently there was not the remotest chance of the fulfilment of the prophecies which predicted the triumph of the Muslims over their enemies. But the most wonderful of the prophecies was that which spoke of the total disappearance of the idolaters. Nothing could be more strange than the fact that the powerful idolaters of Mecca that had devoted themselves to the task of extirpating Islam, should totally disappear and the city of Mecca should be the abode of the Muslims. But the Word of God that was revealed to the Holy Prophet (may peace and the blessings of God be upon him) at Mecca at a time when the poor converts to the new faith were being bitterly persecuted by their powerful enemies, clearly stated that the city of the bitter enemies was soon to become the city of the faithful. Could anything, I ask, be more wonderful than this? Was it possible for a mortal to make such a prophecy at a time when the enemy was at the height of his power and the small band of the faithful was

ovember hat the

hat the

het and heir evil

nishment
Tell us
of theirs
Thus in
ad if we
assuredly
demands
dreamed
erful and
chere was
prophecies
enemies.
at which

xtirpating should be that was ngs of God

ning could

olaters of

rts to the powerful emies was

ything, I

as at the ithful was being trodden under heels. But such wonderful prophecy was actually made by the Holy Prtphet (may peace and the blessings of God be upon him) and those who are not disposed to give credence to this statement may turn to the following verses of the Holy Quran which were all revealed at Mecca, as the readers may satisfy themselves by referring to Rodwell's or Palmer's or Sale's translation of the Holy Quran. They will be surprised to find that this prophecy did not confine itself to Mecca, but referred to the whole land of Arabia, a circumstance which only doubles our astonishment. Some of the verses containing the prophecy are as follows:—

- (a.) And already have We written in the Psalms after the reminder that 'the earth shall My righteous servants inherit.' (xxi, 104, 105).
- (b.) Hath not the story reached you of those who were before you, the people of Noah, and Ad, and Thamud, and of those who lived after them...... When their prophets came to them with proofs of their mission, they laid their hands on their mouths and said 'In sooth, we believe not your message'..... And they who believed not said to their Apostles, 'Forth from our land. will we surely drive you, or, to our religion surely shall ye return.' Then their Lord revealed to them, We will certainly destroy the wicked doers, and We shall cause you to dwell in the land after them. This, for him who dreadeth My judgment seat and who dreadeth my menaces. Then sought they help from God, and every proud rebellious one perished, (xiv, 9-18).
- (c.) The Holy Prophet (may peace and the blessings of God be upon him) recited to his followers what Moses had said to his men "Cry unto God for help and

BD

18

m W

pr

ha

ha

H

20

fol

si

Is ar

to

of

ot

of

Q

or

ar

(r

hi

to

A

fr

th

ev

hi

Je

m

a

bear up patiently, verily the Earth is God's! to such of His servants as He pleaseth doth He give it as heritage; and for those who fear Him is a happy issue..... It may be that your Lord will destroy your foe and make you his successors in the land; and He will see how you act,"

In the Sura entitled The Thunder, the Holy Quran (d.) explains by means of illustration that the enemies of Islam who seemed to have the upper hand for the time being were like the froth that surmounts a stream of water and the Muslims who were being trampled under foot by the unbelievers were like the water which is covered by the froth and that as the froth soon subsides and disappears and the water that was underneath the foam comes to light, similarly the enemies of Islam will soon vanish and the Muslims will be the dwellers in the land. The same verses contain another illustration in which the infidels are compared to the scum that arises on gold when its is heated in crucibles and it is said that just as the scum is thrown off, similarly the infidels will be destroyed and only the Muslims, the pure gold which is useful to man, The verses containing these illuswill remain. trations run thus:-"He sendeth down the rain from heaven: then flow the torrents in their due measure, and the flood beareth along a swelling foam; and out of that ore which they ignite in the fire for the sake of ornaments or utensils, a like scum ariseth. In this way doth God depict truth and falsehood. As to the scum, it passeth off like froth, and as to what is useful to man, it remaineth on the earth. Thus does God strike out parables!" (xiii, 18).

vember

d's! to He give m is a ur Lord ccessors l act," Quran emies of for the ounts a being like the t as the Water light, e land. to man,

vanish

tion in

m that

es and

vn off,

d only

illus-

ne rain

ir due

welling

nite in

sils, a

depict

passeth

an, it

ke out

Even more wonderful than the prophecy of the disappearance of the unbelievers and the dwelling of the Muslims in the and is the prediction which said that the people would see so many signs that they would at last see the truth of Islam. When the people impatiently demanded the fulfilment of the prophecies referred to above, God said, "Man is created out of haste. I will show you my signs; desire them not then to be hastened." (xxi, 38). And again: "And say, Praise be to God! He will show you His signs, and ye shall acknowledge them and of what ye do, thy Lord is not regardless. (xxvii, 95)." The following verse clearly stated that they would see so many signs that they would at last be convinced of the truth of Islam: "We will show them our signs in the regions (i.e., among other people and among themselves, until it becomes plain to them that it is the truth." (xli, 53).

The last verse contained a further announcement. It told of signs, not only among the people of Mecca, but also among other people. The Holy Prophet (may peace and the blessings of God be upon him) was to be aided not only against the Quraish, but also against other people. There was to be not one enemy but many enemies, and all were to be vanquished and thus furnish a proof that God was with the Holy Prophet (may peace and the blessings of God be upon him) and not with his enemies. This prophecy was fulfilled when after the flight to Medina, the Holy Prophet had to face a legion of enemies. At Meeca, he had to face the persecution of the Quraish only, but after his taking refuge at Medina, he had to encounter fresh difficulties and more enemies. He had not only to repel the attacks of the Quraish, who were now more determined then ever to crush the tender plant of Islam, but had also to guard himself and his faithful followers from the intrigues of the Jews, from the jealousy of the Disaffected citizens, from the murderous forays of the neighbouring tribes, from the organised attacks of the numerous powerful tribes of the desert,

(November

19

hil

su(

of

981 lea

iss

ha

the

ext

wh

in Ho

Je

Isl

wa

ble

Me per

Go

ho

flig

nd

839

jus

me

pa

the

dr

COI

Qu

pe

wh

from the hostility of the Christian tribes enemies as dangerous as the Quraish. of the north-He had even more the Byzantine and the Persian formidable enemies in empires, and it was merely through the help of God that in empires, and to was empires, his cause prospered and his foes could spite of so many enemies, his cause prospered and his foes could do him no harm. God assisted him against every enemy that stretched forth his hand to smite him, and thus there was not one but many signs of his truth and His success against each of his enemies was a sign to the people that he was a messenger of God and his triumph over every enemy made it the more plain that the powerful hand of God was his protector. Thus God showed signs not only among the Quraish but even in the regions,' as the Holy Quran says and 'until it become plain that it was the truth'

The final success of the once forlorn Prophet of Mecca and his triumph over numberless foes that flew at his throat with daggers drawn from all sides was itself an unsurpassed miracles History does not furnish another instance of such a unique Even if there had been no prophecy fortelling his final taiumph over his powersul enemies at a time when he lived as an outlaw at Mecca, his triumph was in itself a wonder. ful miracle, but the miracle becomes the more grand when we couple with it the powerful prophecies which the forlorn and rejected prophet announced at Mecca. I once more ask the reader to ponder over the prophecies which I have quoted above and many more which he will find in the Suras of the Meccan period, consider the circumstances under which they were proclaimed and then see the result. I believe no just minded man will deny the incomparable grandeur of this miracle. What the Holy Prophet (may peace and the blessings of God be upon him) had predicted at Mecca could not be predicted by any mortal and the wonderful fulfilment of his prophecies is writ large on the pages of history. No pains were spared to make his cause a failure and no stone was left unturned to destroy ovember

1909.)

north_ en more Persian that in oes could

my that was not nst each essenger

he more r. Thus

in the lain that

ecca and oat with miraclea unique lling his when he wonderwhen we lorn and ask the ed above Meccan

ev were minded

le. What

be upon

by any

is writ

to make

destroy

him and his followers, but in spite of all this he attained a bim and a parallel to which one would in vain seek in the pages of history thus proving that God had been his helper. God had said that if the wicked leaders of the Quraish compelled him to leave Mecca, they would not lag behind for long and would soon issue forth from their homes to destruction and ruin. "They had well-nigh enticed thee from the land (of Mecca) to turn thee out therefrom; but then—they should not tarry after thee (This is) the course of those of our prophets whome we have sent before thee; and thou shalt find no change in our course. (xvii, 78, 79). Such were the words of the Holy Quran, and exact accordance with this prophecy, Abu Jehl and other Maccan leaders, enticed by a desire to crush Islam, issued forth from Mecca never to return to it and thus was fulfilled what the Holy Prophet (may peace and the blessings of God be upon him) had so often proclaimed at Mecca, for the day of Badr saw the destruction of the bitter persecutors of Islam. That day was also fulfilled the word of God which said "Do they say, we are a victorious host. The host shall be routed and they shall turn their backs flight." (liv, 44, 45). At Mecca, the Holy Prophet (may peace nd the blessings of God be upon him) had said "Our Lord shall assemble us together, then He shall decide between us with justice, for He is the Judge who knows" (xxxiv, 25). That meeting took place at Badr when God decided between the two parties with justice and gave victory to the party that was in the right. When this prophecy was published, no body even dreamt that such a meeting would ever take place and that the converts that were being trodden under foot by the proud Quraish would ever meet them in battle and utterly rout their persecutors. But this was the word of one 'who knows' and who hath power over every thing.'

Even at Medina, the Muslims were utterly weak compared with their numerous enemies, and even there God continued

(November

19

bu

at 811

28

of

M

di

ha

Me

80 no

M

ha

m th

co

w

P

T

M

pt

(n

tr

W

Is

01

fu

W 1

His promises of assistance. I give below some of the verses His promises of account the promising victory and assistance to the revealed at their nowerful foes:—

- "God hath written this decree: "I will surely (a.) prevail, I and my apostles.' Truly God is strong,
- "They (the companions of the Holy Prophet) are (b.) God's crew; ay, God's crew, they shall prosper"
- "Truly they who oppose God and His apostle, shall (c.) be brought low, as those who were before them were brought low" (lviii, 6.)
- "Add how many cities were mightier in strength (d.) than the city which hath cast thee forth! We destroyed them, and there was none to help them" (xlvii, 14.)
- "God will help thee with a mighty help" (e.) (xlviii, 3.)
- "Permission (for fighting) is given to those who (f.)have been fought against, because they have been transgressed against; and verily, God is well able to succour them-those who have been driven forth from their homes, only because they say, "Our Lord is God." And him who helpeth God will God surely help: verily, God is strong, mighty. (xxii, 40, 41).
- "Say: 'God sufficeth: there is no God but He. (q). In Him put I my trust " (lx, 130),
- "Twenty of you who stand firm shall vanquish two (h). hundred, and if there be a hundred of you, they shall vanquish a thousand of the unbelievers," (viii, 66.)

November le verses e to the

l surely strong,

ohet) are prosper "

tle, shall re them strength

th! We p them"

help "

ose who we been is well we been ase they and him weily,

but He.

nish two nu, they lievers," (i.) "And be not faint-hearted, and be not sorrowful:

For ye shall gain the upper hand if ye be believers" (iii, 133.)

(i) "Say to the infidels, 'Ye shall be worsted" (iii, 10.)

Many more verses of the Medina period might be quoted, but I believe, the foregoing verses will suffice to show that even at Medina, where the Muslims had to face far greater difficulties and had more numerous enemies than at Medina, God promised assistance and victory to His faithful servants. The conquest of Mecca saw the complete fulfilment of all the Meccan and Medinite prophecies. All enemies had been vanquished; all difficulties had been removed and all the promises which God had made both at Mecca and Medina were fully realised. The Meccans were well aware of these prophecies. These had been announced to them for 13 long years at Mecca and they were not ignorant of the prophecies that were published from Medina. They had treated these prediction with ridicule and had repeatedly asked when they would be fulfilled. After the memorable flight they had been with surprise watching the fulfilment of these prophecies and when they saw their consummation on the day of the conquest, they were overwhelmed with the conviction of the truth of the Holy Prophet (may peace and the blessings of God be upon him). They compared the forlorn condition of the Holy Prophet at Mecca and their own former strength and power with their present helplessness and the present glory of the Holy Prophet (may peace and the blessings of God be upon him). This contrast called to their minds the threats to which they had listened with scorn and the predictions announcing the final triumph of Islam which they had held up to ridicule, and a remembrance of these prophecies and these threats which they now saw fulfilled inspite of all their endeavours to eradicate Islam carried with it a conviction which converted Mecca almost in a day. Thus, it is this grand miracle which accounts for the conversion

Isl

oth

tol

in

be

wh

he im

lea

the

Sin

sel

ha

W

ad a f

Ar me

an

ro

of

Isl ob

th

bu

Th

a (

the

ha

to

the

We

the ar

of the Umm-ul-Qura, the mother of cities. And the conversion (November of the Umm-ul-Quite, of Mecca fulfilled the prophecy which had been announced years of Mecca turnined which said: "We will show them before in that very city and which said: "We will show them our signs in the regions (i.e., among other people) and in them. our signs in the selves, until it becomes plain to them that it is the truth" (xli, 3,)

At Mecca, the Holy Prophet (may peace and the blessings of God be upon him) had said that God Himself would give of God be upon would give His witness by granting success to the party that was in the right and had often prayed to God to make the truth triumph over falsehood. And now God gave His witness in favour of The Holy Prophet (may peace and the blessings of God be upon him) had said to the Meceans: "God is witness enough between you and me. His servants He verily scanneth, eyeth." (xvii, 99). Again: "Verily, God is with those who fear Him and who do good deeds" (xvi, 128). He had prayed :- "O our Lord ! decide between us and between our people with truth; for the best to decide art Thou." (vii, 85.) His prayer was heard and God bore witness to the truth of Islam by making its cause triumph and by bringing its enemies to naught. These were the reasons which led the citizens of Mecca to take the pledge of Islam after the conquest of their city.

Another circumstances which led them to relinquish the faith of their forefather and adopt Islam was that the contest between them and the Muslims had proved the utter powerlessness of their gods. I have shown in the previous numbers that it was in the cause of their idols that they had been waging a war to the knife against the followers of the new faith. If the Quraish persecuted the Muslims at Mecca, with a view to make them relinquish Islam, they did so because the new religion threatened to sweep their idols out of existence. And if they again drew their sword against the Muslims, after the latter had taken refuge at Medina, and sought to extirpate veraber

version d years v them them. (xli, 3.) lessings

ld give in the riumph our of

ngs of witness anneth. se who

e had en our vii, 85.)

ruth of enemies zens of

f their

ish the contest

verlessumbers waging ith. If

view to e new . And

ter the xtirpate

1909.) Islam by putting its votaries to the sword, their object was no other than to defend their deities. An interesting anecdote is told us by Muhammadan historians, and Muir also refers to it, in his 'Life of Muhammad' (may peace and the blessings of God be upon him). There was an image in the vicinity of Mecca, when the Holy Prophet (may peace and the blessings of God be upon him) entered Mecca as a conqueror, the servitor of the image left the shrine and retired to an adjoining hill, but before leaving the place, he suspended his sword about the neck of the image, saying: "Wield the sword and save yourself." Simple as the story is, it is very instructive. Imagine to yourself an image, standing all alone in a temple, with a sword hanging from its neck. What did this strange picture signify? What was the import of the few short words which its servitor addressed it before departure? His words, though few, throw a flood of light on the nature of the war that the unbelieving Arabs had heen waging against the Muslims. He evidently meant that they had fought long and hard to defend their deities. and had exerted themselves to the utmost of their powers to root out Islam, whose advent meant the destruction of the idols of the nation but that their exertions had been of no avail and Islam had advanced like a strong wave, washing away all the obstructions that had been placed in its way. They had done their duty to their deities and fought faithfully in their cause. but alas, the gods, rendered them not the slightest assistance. The God of Islam prevailed and the gods of the nation sustained a disgraceful defeat. The deities had now lost their cause and their followers could make no further resistance. The Arabs had in vain invoked the aid of their deities, and had looked to them for assistance to no purpose. They believed that their deities had power to assist them, particularly when they were fighting in their cause. They sometimes even carried them to battllefields and placed them in the centre of their armies. But all their hopes were frustrated and they at last

(November

190

WOI

Wa sha

of

bad

god

the

hee the

van

herr

the

wor

proi

the idol

at la

the

hear

ery

Ka'

prop

who

hear

faitl

com

ers. the

idol

had

any vert

thes

saw their error in placing their trust in the stone images which ence for their idols turned into contempt, hence, we find the servitor of the image in the story, making, as it were, a joke with the idol, by suspending his sword round its neck and asking it to defend itself if it could.

At the very outset, they had been told by the Holy Prophet (may peace and the blessings of God be upon him) that their gods whom they associated with the Divine Being had no power either to injure or assist them, that far from helping their worshippers, they were not able even to assist themselves and that the time was drawing nigh when they would disappear and would no longer be worshipped in the land. It was plainly said that time was fast approaching when even the idolaters would forsake their idols. Following are some of the verses which told the idolaters of the powerlessness of their gods predicted their imminent destruction :-

- "Will they join those with Him who cannot create (a.) anything, and are themselves created, and have no power to help them?" (vii, 191.)
- "Verily, my protector is God, who hath sent down (b.) and Book; and He protecteth the righteous-But they whom ye call on beside Him can lend you no help, nor can they help themselves." (vii, 196.)
- "This, from the histories of the cities which we and their gods on whom they (c.) relate to thee . . . called beside God availed them not at all when thy Lord's behest came to pass, and they but increased their ruin." (xi, 102, 103.)
- "They have taken other gods beside God to be their help. But it should not be so! They shall deny (d.) their worship and shall be opponents of theirs. (xix, 85, 86).

1909.)

es which er reverfind the e, a joke leck and

Prophet hat their no power ing their elves and paar and as plainly idolaters he verses heir gods

ot creste and have

ent down
cous—But
lend you
(vii, 196)
which we
hom they
; all when
y but in-

o be their hall deny f theirs."

When the idolaters saw the truth of these words and the worthlessness of their idols was proved to demonstrations, it was but natural that their faith in their gods should have been shaken. When the Holy Prophet (may peace and the blessings of God be upon him) asked Abu Sufian whether the time had not come when he should have seen that there was no god beside Allah, he admitted that there was no God beside the God of Islam, for if there had been any, he would have been of some avail to them who had shed their blood in their cause. The last remnants of any faith in these deities vanished when they saw the great gods of the Ka'aba being hewn down to the ground. If there had been any power in these gods, they ought to have at least been able to protect themselves, if they had not been able to render any aid to their worshippers, who had spent themselves in their exertions to protect their deities. Thus the truth of the Quranic words that the gods which they worshipped had no power either to aid the idolaters or to aid themselves was brought home to their votaries at last and they had no longer any faith in their deities. When the Holy House was cleared of their gods, the temples of their hearts were cleansed of all traces of idolatry. And when the cry of Allah-o-Akbar was sounded by Bilal from the roof of the Ka'aba, faith in the God of Islam, the fulfilment of whose prophecies they had long been witnessing and the might of whose hand they had so often experienced was awakened in their hearts. The loss of faith in the idols meant the awakening of faith in the One God. The pure and simple principles of Islam commended themselves to every man with a head on his shoulders, and they had seen the testimony which God had borne to the truth of His apostle, so the next step after the abandonment idolatry was the adoption of Islam. Besides, the tyranny which had kept back the masses from embracing Islam had no longer any existence and the barrier which had checked the flow of converts to Islam being removed, there was a tremendous rush of

be

tb

11

be of

S

to

e

h

d

t

persons that availed themselves of the opportunity to enter Islam. The generosity with which the Holy Prophet (may peace and the blessings of God be upon him) treated them added cheer. fulness to their conviction. Instead of being clothed with shame on account of their former aggressions against the Holy Prophet (may peace and the blessings of God be upon him) and his companions, they cheerfully embraced the new faith. They were already well aware of his kind and magnanimous character, but the graciousness with which he now pardoned their past trespasses and their former atrocities made an impression on their hearts which they could not describe in words. Their gratitude to their benefactor was proportionate to the barbarities which they had perptrated on the Muslims and which the Holy Prophet (may peace and the blessings of God be upon him) had so nobly pardoned. They contrasted their own cruelties which had extended over about a quarter of a century with the kindness which the Holy Prophet extended to the whole city and their gratitude to him knew no bounds. So kind was the Holy Prophet to his fellow-citizens, once his inveterate enemies, that he forbade his followers to speak ill even of the Meccans that were dead, lest it should offened their living relatives. Such generous treatment of men who were conscious of their own guiltiness overwhelmed them with gratitude, and if the witnessing of mighty signs had led to their conversion, the generosity of the Holy Prophet (may peace and the blessings of God be upon him) made them his devoted followers. So wonderful was the change which the miraculous triumph of Islam combined with the generosity of its Holy Founder worked on the minds of the people that those who once sought to destroy Islam with sword were, within a few weeks after the conquest, seen faithfully fighting by the side of the Holy Prophet like

devoted servants.

1909.)

The Lost Tribes of Israel.

In the pages of this magazine, reference has more than once been made to the fact that the Afghans and Kashmiris represent the lost tribes of Israel. Readers desirous of knowing the arguments leading to this conclusion are referred to the June number of Review of Religions for the year 1904. It is the existence of these descendants of Israel in the east that accounts for the existence of the Tomb of Jesus Christ in the Khanyar street of Srinagar (Kashmir). The advent of a Messiah was promised to all the tribes of Israel and the Bani Israel that lived in the east had as great a right to be favoured with his visit as the Jews that lived in Syria; nay, they were even more deserving of this heavenly boon than their brethren in the west, represent as they did about ten tribes, while the Jews of Syria represented only two. If Jesus who said he was not sent 'but unto the lost sheep of the house of Israel (Matt. 15: 24) had confined his preaching to the sheep that he found in Syria and had not attended to the greater part of the flock that had strayed away to other lands and was, therefore, in greater danger of being devoured by wolves, he could not have been said to have done his duty. Hence we find that after his escape from the accursed death of the cross and bidding his last farewell to his few Syrian disciples, he set out in search of the stray sheep that had wandered away from their original home. Divine finger guided him to the lands where he could find them and that he did find them is apparent from the fact that among these eastern Israelites we find the tomb of a prophet whom tradition calls Nabi Sahib and even Isa Sahib, and of whom it is said that he came from a a land in the west about 1900 years ago. Arguments establishing the identity of the occupant of this tomb with Jesus of Nazareth may be found in the back numbers of this magazine. My object here is to refer to another evidence which corroborates the claim of Afghans and Kashmiris to Israelite origin. This.

ovember

er Islam, y peace ed cheerh shame Prophet and his

naracter, eir past ssion on Their rbarities

. They

ne Holy on him cruelties iry with e whole

ind was nveterate n of the ir living

conscious ude, and nversion, blessings

vers. So imph of r work ed o destroy

conquest, phet like

50

M

th

by

da

on the

the

cor

obj

per

the

the

son as '

mu con

rep

are

of I

a-d

nan

amo the

Isra

the "Ba

(Aa

Akı

(He

(Sol ludi

gene also

evidence is furnished by a people living on the western coast of India who call themselves Beni Israel, still follow the religion of Moses and claim to have come not from Syria, Arabia of Persia, but from a country in the north, which is evidently Afghanistan and Kashmir. Thus we find in them a section of the Afghanistan and lost tribes that has not adopted any new religion, as the Afghans and Kashmiris have done, but still have some remnants of the old religion of the Hebrews and persistently claim to have come from a very old stock of Iraelite people, as do also their brethren in the north, the people of Afghanistan. These interesting people, who are known as Beni Israel, inhabit the Bombay Presidency and the Malbar coast and it was one of their number, a gentlemen named H. S. Rubers of Bombay, who having read an article on the origin of Afghans and Kash. miris in this magazine had the kindness to furnish me with a small book, containing on account of these people. This book is written by an Indian missionary and is entitled "The Jews in India and the Far East."

The Beni Israel of the Bombay Presidency amount roughly to some 10,000 souls. They were essentially a rural class. scattered over a tract of country to the south-east of Bombay, one of their chief occupations being oil-pressing which gained for them the designation of Shanvar Teli or Saturday oilmen, that is oilmen who observed Saturday as their holy day. They followed other occupations also besides oil-pressing, and many were, as they are even now, small farmers, petty shopkeepers, and even artisans, especially carpenters. But with the advent of the British rule in India a change has come over this peculiarly interesting and historic community and they have of recent years migrated in large numbers into Bombay and other large towns of the Presidency, such a Poona, Thana, Karachi, Ahmadabad and Dharwar, though numbers of them may still be seen in their ancient haunts where they still follow their former pursuits. In the days of the East India Company, many of the most valued

1909.)

ovember n coast religion abia or idently n of the as the e some sistently ple, as anistan. inhabit was one ombay, Kashwith a

roughly
l class,
Bombay,
gained
oilmen,

is book e Jews

many eepers, advent culiarly at years

They

towns adabad n their

ursuits. valued

soldiers were drawn from this community. During the Second Mysore war (1780-84), several Beni Israel who had enlisted themselves in the service of the Company were taken prisoners by Sultan Tippoo's army, but were set free on the recommendation of the Sultan's mother who asked her son to have mercy on them because they belonged to the race of Beni Israel of whom the Holy Quran speaks so often and whom she had never had the opportunity of seeing in India. Ever since they have come under European notice, they have been found strong y objecting to the term 'Jew' being applied to them and have persistently claimed for themselves the name 'Beni Israel,' as the only correct title. I need hardly remind the reader that the term Beni Israel is the Hebrew B'ni-Israel which means sons of Israel and is continually translated in the English Bible as 'the children of Israel.' Historically the term 'Beni Israel' is much more ancient than the term 'Jew' and is much more comprehensive and it points to the certain conclusion that they represent a section of the lost tribes and not of the tribes that are represented by the modern Jews.

As for the names of men and women among the Beni Israel of Bombay, there is hardly any Scriptural name which is not nowa-days to be found among them, but it is said that formerly, the name Judah among men and the favourite Jewish name Esther among women, were not to be found, while of all names amongst them Reuben was the most common. It is curious that the Israelite names have been modified and made conformable to the style of Indian names. The following are examples:-"Banaji (Benjamin), Musaji (Moses), Abaji (Abraham), Harouji (Aaron), Samaji (Samud), Daudji (David), Essaji (Isaac), Akroobji (Jacob), Essubji (Joseph), Elloji (Elijah), Hassajee (Hezkiel) Ramaji Rahamim), Roubenji (Reuben), Sullimanji (Soloman), Shamshanji (Samson), Shallumji (Shallum). These ludianised names are now being laid aside, but they are yet general in the villages. A number of purely Hindu names are also said to have been in use both among men and women.

(November

19

XX

ab

of

fo1 fes

th

pe

sio

811 lai

an

sta

Ra no

tir

So

ce

tr of

M

B

of

be

N

B

an an

m 80

be

ti

P et

As might naturally be expected, the Beni Israel of Bombay, have like the Afghans and Kashmiris, not only lapsed into a great forgetfulness of the customs of their people, but also into religious ignorance. They have even forgotten the Hebrew tongue, as have also done the Afghans and Kashmiris, with the exception of one principal formula. When they first came under European observation, they had reached a state which would have made it difficult to identify them as the representatives of a small section of the lost tribes, had it not been for a few evidences which clearly and unmistakably pointed to their Israelite origin. The evidences which led the European observers to identify them as members of the ancient race were as follows :--

Firstly, they practised circumcision and the custom was performed in infancy.

Secondly, they retained Saturday as their weekly day of solemn observance.

Thirdly, although they did not possess any scroll of law in Hebrew or religious book of any kind, yet they remembered the Shima Yisrael or the great Jewish formula, "Hear O Israel, the Lord our God is one Lord," and as they did not possess any other religious form of service, they used to recite this formula, often many times over, on nearly every religious occasion, whether it was fast, festival, birth, marriage, or burial.

Fourthly, they, like the Afghans, retained the distinquishing Israelite practice of wearing side-locks in allusion to Levi. xix, 27.

Fifthly, they had one consistent tradition as to their Hebrer

These were the evidences which put all doubt as to their origin. origin at rest. Other evidences of their Israelite origin were that they abstained from the prescribed sinew in the leg (GenBombay, l into a but also ten the

but also
ten the
ashmiris,
they first
a state
n as the
d it not

stom was

y day of

European

ace were

of law in bered the O Israel, essess any formula, occasion,

inquishing to Levi.

ir Hebrew

s to their rigin were leg (Gen 1909.)

xxx 11) and 'swine-eater' was still their grossest from of abuse.

An additional evidence of the fact that the Beni Israel of Bombay really represent a section of the Hebrew race is to be found in the mode of their observing certain Hebrew fasts and festivals. Though they have long lived in foreign lands, yet they observe certain time-honoured fasts and festivals of their people in a way peculiarly their own. There are certain omissions and discrepancies, but they only indicate the long antiquity of the date when their ancestors left their mother land. Eminent authorities hold that many of the observances and customs of the Beni Israel conform rather to the Mishnaic standard than to those of the times of the more developed Rabbinical Judaism. It has even been said that those who are not acquainted with the manners and customs of the Mishnaic times would accuse the Beni Israel of practising heathen customs. Some religious rites were introduced into the Beni Israel by certain Jewish visitors from outside, but the observances introduced later are known by Hindustani names, while the festivals of greater antiquity are known under names derived from the Marahati language (the one which is universally spoken by the Beni Israel, as dwellers in the Marahata country). The writer of the small book referred to above gives five observances which bear a remarkable anology to those of the Jews elsewhere. Not only the ancient customs and rites prevailing among the Beni Israel of Bombay are like the customs and rites in vogue among the Jews elsewhere, but there are also to be found among them certain rites which are not to be found among the modern Jews at all but which are traceable to ancient Biblical 80urces—a circumstance which clearly proves that these people belong to a stock which left their mother country in very ancient times. These are the use of frankincense, the Nazarite vow Prescribed in Numbers vi, 18, use of Subja, Malida, Goat's Liver, etc., the cup of Blessing, and the Kiss of Peace. All these

t

f

if

lie

ir

observances are unknown to the Talmudic Jews. The use of frankincense has been now abondoned by them owing to the representations of the modern Jews, who have declared it to be a non-Jewish practice, but it is a significant fact that incense was abundantly used for purposes of worship by another ancient branch of Beni Israel, viz., the Jews of China, whose remnants are still to be found at K'ai Fung Fa. It is, by the by, a remarkable fact that just as the Beni Israel of Bombay have handed down a tradition to the effect that their ancestors came from provinces to the north, similarly the tradition of the ancient Jews of China is that they entered China from the west. Now in Afghanistan, a land to the north of Bombay and to the west of China, we have a large nation which persistently claims to be of Israelite extraction. Besides many evidences of their Israelite origin, there is one which neither the Beni Israel of Bombay, nor the ancient Jews of China, nor even the Beni Israel of Kurdistan to which the writer of the book referred to already makes a reference have been able to furnish as to their Israelite origin. That evidence is to be met with in the names of their towns, some of which bear the names of the ancient towns of Syria. Even the present capital of Afghanis. tan is known after an ancient Syrian town which is spoken of in I Kings IX. The Biblical verse in which the name Cabul occurs runs thus: "And he said, what cities are these which thou hast given me, my brother? And he called them the land of Cabul to this day." Readers may see the name Cabul in maps of ancient Syria at Lat. 32°-51' N. and Long 35°-12' E. In fact, there are conclusive proofs of the Afghans and Kashmiris being the descendants of Israel, and Christian missionaries would have proclaimed this fact with the beat of drum, had not two circumstances deterred them from doing so. The first circumstance which damps their zeal is that both the Afghans and Kashmiris have adopted Islam, a religion which the Christian area tian preachers hate with all their heart, and the second circumstance which prevents them from an open acknowledgement use of to the to be incense ancient mnants e by, a

y have
came
of the
e west.
and to
istently
idences
ne Beni
even the
referred
h as to
in the
ghanis-

spoken Cabul which no land abul in 2-12' E.

shmiris onaries ad not ne first

Afghans Chrisnd cir-

nd cirgement of the Israelite origin of those people is that the existence of a large bulk of Israelite people in these lands supports the accursed death on theory that Jesus after his escape from the accursed death on the cross left his native country to pay a visit to these lost sheep of the house of Israel and that the ancient tomb of Nabi Sahib at Srinagar is really the tomb of Jesus.

The tradition of the Beni Israel of Bombay that their ancestors came from 'provinces to the north' and the tradition of the ancient Israelites of China that they entered China from the west point to the fact that both these communities at first formed part of the large stock of Israelites that inhabits Afghanistan and Kashmir and that the large bulk of the lost tribes settled themselves in Kashmir and Afghanistan and chose them for their home, finding them very like their original country.

To revert to the Beni Israel of Bombay, the contour of their features also bears testimony to their Israelite origin. Experts are inclined to think that there has taken place, at some period or another, an intermixture of Indian and Israelitish blood, but if their physiognomy testifies to past intermixture, no less does it testify to the undeniable Jewish extraction of its possessors, and to the presence of the Jewish stamina.' Whatever may have taken place in the remote past, it is certain that no such intermixture has occurred for a long time past. The Beni Israel have now the strongest abhorrence for such connections and where such connections take place, they regard those born as the result of them as no better than outcasts. They have a class among them whom they call kala (black), and the term denotes, not that they are of black colour, but that they are the offspring of Israelite fathers by dark-skinned mistresses. The writer of the book from which we have taken the above facts says: "The writer fully coincides with a testimony once borne by an acquaintance now no longer living the late W. F. Sinclair of the Bombay civil service), a district officer of great experience who once wrote to him that in his opinion both the Beni Israel and the kala Israel possessed the typical Hebrew face. He added, that with one exception, he could not remember during the twenty two years he had been among the Beni Israel, any one whom he had any difficulty in identifying."

Even the Christians admit that the Beni Israel had settled in their eastern lands long before Jesus was born 200 B.C., is the latest date ascribed to their settlement in India. Thus Mr. Macen Samuel Kebinkar, the author of 'A Sketch of the History of Beni Israel,' says: "Their ignorance of the Feast

pre

car

abl

tra

Je

Gu

Gu

Fir

sho

Isr

by

yes

sho

ref

fou

sul

cal COL

gr

sai

(P

a 1 cla

of

fol

nie

80

ra

su an th

th

of Dedication and the Destruction of the Second Temple, the (November . of Dedication and their midst of the rites and ceremonies observed prevalence in their midst of the rites and ceremonies observed walence in their may of making offerings observed Mishnaic times and their way of making offerings with in Mishnaic times that the ancestors of the Beni Israel frankincense, go to prove that the ancestors of the Beni Israel frankincense, go to produce the control of the Beni Israel must have come to India about two centuries before the Christian era."

There is another community of the Jews that are settled on the Malarbar coast. According to the census of 1901, they on the Malarbar Country of the Name of the Parent of the Parent Captivity. They speak the Malarbar of the parent stock during the First Captivity. They speak the Malayalam stock during the 12st though they still retain some knowlegde Indian vernaculars, though they still retain some knowlegde of Hebrew. They are divided by Europeans into two classes the white Jews and the black Jews. The black Jews, though they are of somewhat darker colour than the white Jews, are not of the colour of the natives of the country. Those commonly called Black Jews are subdivided into the M'Yukbasiun, sometimes described as the Brown Jews who are the actual descendants of the original Israelite settlers, and the non-MYuk. hasium, who are believed to be of mixed origin. The white Jews in the opinion of the author of the 'Jews in India and the Far East' are comparatively later arrivals. The author also thinks the Beni Israel of Bombay and the Jews of Malabar to have been originally one people, that were afterwards separated from each other.

Four various views have been held as to how the Beni Israel and other early Israelite immigrants may have come to India.

Some hold that they are an offshoot of the Yemnite Jews located in Arabia Felix. This view is evidently wrong. In the first place, the Yemnite Jews are believed by many to be almost entirely Arabian converts to Judaism, dating their change of faith from about A.D. 300. Secondly, as Mr. Haim Samuel Kehimkar urges, there are no signs of the sympathy and close touch which one would expect between the two communities, had one been the product of the other. Thirdly, there are evidences to show that the Israelites had settled on Indian shores long before there was any sign of Judaism in Yemen. Their observances and rites have been shown to be of pre-Talmudic times. Fourthly, their tradition describes them as having come from 'provinces to the north,' while Yemen lies to the west.

The second theory, which is advanced by Mr. Haim, is that they came direct from Palestine and the tradition which describes them can be a larger than the came direct from Palestine and the tradition which describes them as having come from northern parts is believed

vember . le, the oserved s with i Israel Chris-

settled 1, they parent layalam owlegde classes though ws, are mmonly , sometual de-M'Yukhe white and the nor also abar to eparated

the Beni ve come

ite Jews ong. In y to be r change Samuel nd close munities, here are 1 Indian Yemen. of prethem as men lies

Haim, is on which believed

by him to refer to the Jewish provinces which had sprung up by him to the Christian era in the Galilean northern parts of Palestine. Speaking of this theory, our author says, of raises own that we cannot with our respected, and now venerable, author, Mr. Haim, believe that the reference in this tradition is to the northern provinces of Palestine."

The third theory is that they are the descendants of the Jews of Mesopotania, who sailed for India via the Persian Galf, there having been, in the sixth century of the Christian era, a close trading connection between India and the Persian Gulf. This theory is again untenable for various reasons: Firstly, the Israelites of India had clearly settled in Indian shores long before the sixth century of the Christian era: Secondly, according to the settled tradition of the Indian Israelites, it was political overthrow and persecution, and not trade that drove them to these shores. The tradition as given by our author is as follows: - "Seme sixteen or eighteen hundren years ago, they say, their ancestors were wrecked on Indian shores. They had come from northern parts. They came as refugees from persecution and political overthrow . . . Only fourteen of their number-seven men and seven womensurvived the shipwreck, and these were cast a shore at a village called Nawgaon. Here they buried the bodies of their comrades, as many as were washed ashore. Near a burying ground containing some five hundred other graves of members of their community, the Beni-Israel of to-day show two mounds said to contain the remains of their shipwrecked brethren."

Our author refers to a community of Beni-Israel in Kurdistan (Persia) as the possible source of the Beni-Israel of India, but if there is a small community of the Beni-Israel in Kurdistan, a remnant of the lost tribes, is there not a very large nation, claiming to be of Israelite descent in Afghanistan? The mere existence of an Israelite community in Persia can be no evidence of its being the source of the Indian community. If we have to follow the one consistent tradition of the Indian Israelites, we cannot avoid the conclusion that they originally came from Afghanistan-provinces strictly to the north of Bombay and Malabar. Though our author refers to the Beni-Israel of Persia as the possible source of the Beni Israel of Bombay and other Israelite immigrants, yet he does not pronounce any positive judgment on the subject. He only lays the various suggestions before the readers and asks them to form their own judgment. He also refers to the view which I have expressed above, viz., that the provinces to the north to which the tradition of the Beni-Israel refers as their ancient home are Afghanistan and Kashmir. He says :-

"It is perhaps well not wholly to exclude a theory that the proceeded southwards from among the Beni-Israel may have proceeded southwards from among that the Beluchistan. Mr. E. Solo the Beni-Israel may have proceed and Beluchistan. Irom among the inhabitants of Afghanistan and Beluchistan. Mr. E. Solomon, (page 20.) in inhabitants of Arguard of August 29th, 1902 (page 20,) in the Jewish Chronicle of August 29th, 1902 (page 20,) in an experimental state of August 29th, 1902 (page 20,) in which in whi in the Jewish Chrometer of Larkhana in Sind, in which he interesting letter, dated from Larkhana in Sind, in which he makes much use of a work then recently published by a writer sheight Sadik Ali, notices that three of the devices makes much use of a makes much use of the Ali, notices that three of the dominant the Ansari, the Afghans or Pathans, and the Rival man named Shaikh Sadik Ali as originally Jews or Racid are all described by Sadik Ali as originally Jews or Beni-Israel. Mr. Solomon mentions the many similarities in appearance and the Reni-Israel and the Reni-Israel Mr. Solomon includes the people and the Beni-Israel of the physiognomy between these people and the Beni-Israel of the physiognomy between these people and the Beni-Israel of the physiognomy shows the property of the physiognomy of the physi Bombay Presidency which strike the ordinary observer. He instances 'that lock of hair on the ears so common with Baghdadi and Indian Jews,' which 'can still be seen hanging and flying on the forehead and ears of the members of these lost tribes, Again, Their physiognomy is almost Jewish.' When he informs that he is an Israelite, especially a 'Beni-Israel,' he is greeted by them as one of themselves."

Mr. Solomon is also reported by our author to have stated in this letter to the Jewish Chronicle that a friend of his was invited by a Muhammadan family to their house where he found that a dish containing cakes, goat's liver and incense was prepared and that he was shown a Hebrew prayer book, with which they would not part, though he entreated them much to give it to him. A. K. Johnston quotes the following tradition of the Afghans in his Dictionary of Geography: "When Nadir Shah arrived at Peshawar, the chiefs of the tribes of the Yusafzais, presented him with a Bible written in Hebrew, and several articles that had been used in their ancient worship, which they had preserved; those articles were at once recognised

by the Jews that followed the camp." The Rev. T. H. Lord, author of the book on which this article of mine is based, admits that tradition of the hailing of the Beni. Israel 'from northern parts' can be used with peculiarly strict accuracy of their coming from or through Afghanistan or Baluappears that the reverend gentleman was not possessed of full information regarding the origin of the Afghaus and Kashmiris, or he would have pronounced a more positive judgment on the question. The tradition of the Beni-Israel also precludes the theory that it was trade which attracted these people to Indian shores, for it speaks of persecution and political overthrow as the cause which led to their settlement on these The tradition further shows that they had lived in 'the northern parts' for a considerable time and had been settled there permanently before persecution and political overthrow forced them to quit the land and seek a new home.

that the mong the Solomon, 0,) in an which he a writer dominant raboi are eni-Israel, rance and el of the rver. He Baghdadi nd flying

ve stated hy ve stated his was where he cense was book, with much to tradition "When es of the

orew, and worship, recognised

st tribes.' ne informs

chis article
f the Beniarly strict
a or Baluwas not
e Afghans
e positive
Israel also
eted these
d political
on these
lived in
en settled
overthrow

MAGNETISM

RULES THE WORLD You require a sound knowledge of Human natures help you in your profession. It is personal magnetical the success Do that crowns every one with success. Do you wish possess this power? Write immediately to:

THE LATENT LIGHT CULTURE,

Tinnevelly Bridge, S. India

H

L

THE REVIEW OF RELIGIONS.

-3366

THE REVIEW OF RELIGIONS is published on the 20th of each month and undertakes to refute all objections again Islam. It deals with important religious questions and offers fair and impartial review of the prominent religions of the world. It is issued in English as well as Urdu.

Rates of Subscriptions.

Annual Subscription for India ... Rs. 4 (Urdu, Rs. 2)

" other countries, 6s. Single Copy

Specimen Copy, 4 annas (Urdu, 2 annas.)

All communications should be addressed to

THE MANAGER,

"Review of Religions,"

Qadian, District Gurdaspur, India.

Printed at the Artistic Printing Works, Lahore, by M. Bakser & Sons, and Published by the Sadr Anjumer i-Ahmadiyya, Qadian.



Vol. VIII.

WORLD

nan naturet

d magneting

ge, S. India

ed on the 20th

tions again

and offers

gions of the

Urda, Rs. 2.

ons,

ur, India.

er-j-

RE,

NS.

No. 12.

THE REVIEW OF RELIGIONS DECEMBER 1909.

CONTENTS.

Pages.

HUMAN SOUL. 497

LIFE ON EARTH,—ITS PURPOSE. ... 501

THE DIVINE ORIGIN OF THE HOLY QURAN. 509

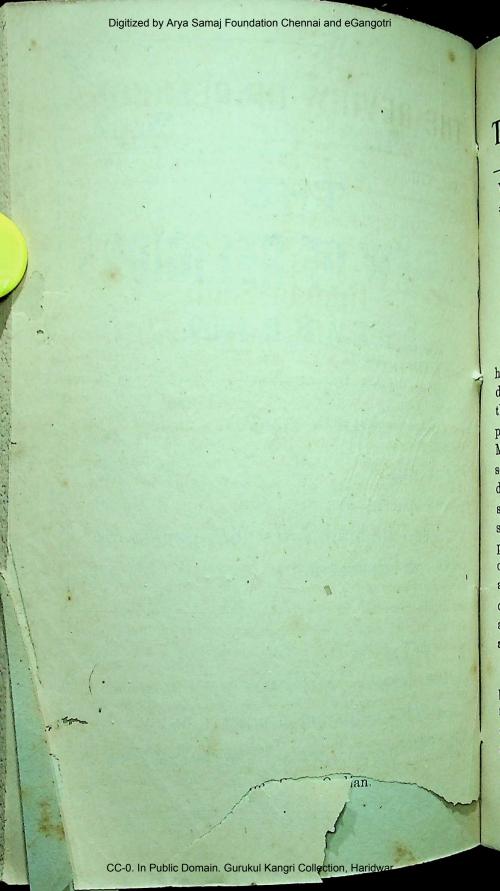
NOTES AND COMMENTS. ... 538

QADIAN,

DISTRICT GURDASPUR, PUNJAB, INDIA.

M. Bakser Annual Subscription, Rs. 4.—Single Copy, As. 6.

-



THE REVIEW OF RELIGIONS.

Vol. VIII.)

DECEMBER, 1909.

(No. 12.

بسم الله الرحمن الرحيم نحمد ، و نصلي على رسوله الكزيم

Human Soul.

It is an old rotten tune upon which I have chosen to harp in this paper: In fact so often has this stale chorus been dinned into the ears of your readers that, I have reason to fear, they will have by this time got well nigh tired of it. The soul problem has been so exhaustively dealt with by the Promised Messiah that one would have thought that it had been finally set at rest and there was absolutely no room for any further discussion. Nevertheless all done and said, some smatterers, some most conservative Arya tyros go on re-iterating the same futile objections which have so often been crushed to pieces by Muslim writers. No amount of reasoning seems to convince our Arya friends. Every year on the occasion of the anniversary some of the speakers, having nothing else to say, can acquit themselves of their performances to the admiration and applause of their young hearers by hurling a few objections against the dogmas of other religions, especially Islam.

One only wonders why the Arya Samaj is so boisterously persistent in treating the public every year to an amount of fault-finding which can claim no raison de'etre in the presence of a fair and square solution of the problems in question embodied in not a few of the Muslim books and pamphlets.

CC

be 50 W

It

81 pi

th

80 it

is Tt

th

th

m V

of

fa

SC

to

pe

80

h

m

C

h

fu

u

li

C

pe

However, as our friends think fit to renew the objections every now and then, it is desirable to make off and on a corresponding renewal of the refutation as well, so that the object tions, couched as they always are in glibly plausable rhetoric, may not prove a stumbling-block in the way of any seeker after

In this paper I wish to dwell upon the soul-problem, as expounded by Islam, in the light of the comment and criticism of an Arya speaker.

Shorn of the superfluous element and overlapping slips of the tongue, the net objections can be summed up as follows;

- (1.) According to Islam "Soul" is ever-lasting and as such it must have no beginning, but Islam believes otherwise.
- (2). According to Islam "Soul" was created by God It rests with Islam to state of what material God created it.

The second objection can be easily set aside with the simple answer that God creates souls every day, as we see with our own eyes, out of the matter, or it is nearer the truth to say, out of the human seed. So far the fact is clear beyond the shadow of a doubt and every human being under the sun is an eye-witness to this state of affairs. But here again a shallow thinker may be led to think that an immaterial entity cannot spring from a material one. It is a fair-seeming idea, but actualities are running counter to it. All our thoughts, ideas, conceptions, even speech and energy itself, though all immaterial, are the outcome of human personality, which is nothing but a living flesh and bone.

When our every day experience establishes beyond the vestige of a doubt, the possibility of the immaterial flowing out of the material, the popular Samajic theory of the soul depositing

nber

ions

n a

ojec.

oric.

fter

, as

8 of

l as

eves

God.

God

nple

own

t of

v of

ness

may

m a

are

ions.

the

ving

the

with dew and being subsequently eaten by women, or any other conjecture of a cognate nature at once falls to the ground, and it becomes a priori demonstrated that, as we observe every day, soul germinates and develops in the seed itself and flashes from within into active existence when the body becomes full-fledged. It is a pity that while demanding a scientific explanation of this and other problems from other religions, the Arya Samaj itself propounds so absurd and preposterously ridiculous theories.

Turning now to the first objection, to my way of thinking the only data for determining the life of any object, whatsoever or wheresoever it may be, consist in the purpose for which it came into being. When the object for which a thing exists is completed, the thing itself must necessarily cease to exist. It is admitted on all hands, even the Arya Samaj included, that the aim and object for which the human soul exists is none other than union with God. Logically speaking, then, human soul must cease to exist the very moment it comes to complete this very purpose.

It is here that the necessity of the everlasting existence of human soul makes itself manifest. The reason for this is not far to seek. God is infinite in His mercy, infinite in His love, and so on infinite in all of His attributes which are so many incentives to the inter-relationship subsisting between man and God, the perfect consummation of which is the ultimate destiny of human soul. Human soul, therefore, can not be a non-entity until it has received the full measure of its Creator's love, the full measure of its Creater's mercy, and the full measure of its Creator's blessings. But as the bounties of God which the human soul is designed to seek after and eventually receive in full, are boundless and never ending, it follows therefore as an unavoidable consequence that human soul must be designed to live for ever to be continuously and unceasingly receiving its Creator's bounties and thus ever going ahead towards the perfection of its union with Him.

out

m

tl

te m

n

٧

I

p

Let it be said in this connection that human soul, a creation as it is, cannot but be mortal in its nature and hence subject to, as it is, cannot be an arrived at the Creator's will (of course the existence and non-existence of creation must be inseparably bound up with the will of the Creator). It (soul) cannot therefore be misunderstood, on the basis of the above discourse, to partake of the divine attribute of eternity. "Soul" cannot exist independently of God for any length of time, howsoever infinitesimal it may be, and the longevity of soul-for after all the life of soul is but limited—cannot go beyond the range of mortality. A dependent existence howsoever long, is, to all intents and purposes, tantamount to no self-existence. Yet such is the existence of human soul; self-existence and independent existence are the exclusive attributes of God, but soul, as we find, lacks either, hence there is no parallel between the existence of God and that of soul. The next point to be considered category is that anything that is without an under this end must, as we are told by the Arya Samaj, be without a beginning. Viewed in the light of the remarks just offered the truth turns out to be self-evident. The aim and object of soul is union with God, but this union for which human soul has been launched upon this never-ending journey is progressive and not monotonous and uniform. God is without a beginning because His attributes are not liable to development or improvement, but soul, on the other hand, as we experience every day is developing from stage to stage and progressing from the lowest to the highest degree of perfection.

Here then appears the necessity of the soul demanding a beginning. That human soul is progressive in its march ipso facto requires a starting point for it. Progress is a thing inconceivable unless it is from a certain specific point tending step by step to a certain goal. Then, the natural corollary deducible from existing order of things so far as 'soul' is concerned is that soul in its nature in its nature, as revealed through the cosmos, is unceasingly progressive in its relation to its creator, and hence, as a matter of course required. ABDUL HAQ. of course, requires a beginning with an end.

mber

eation ct to, le the arably

cannot

ourse,

cannot

Life on Earth,-its Purpose.

وما خلقت الجن والانس الاليعبد ون

"For the Earth, I say is an earnest place; Life is no grimace, but a most serious fact."—CARLYLE.

Men now seldom doubt that life is real and earnest, and that it has a great purpose. But belief is one thing, and practice quite another. Even a consummate do-nothing debauchee will tell you, if he is true to himself, that it is not for nothing that men come into the earth. Yes, life has a grim purpose, a great mission, which is not understood by all. It will be our endeavour, in the present discourse, to find out what according to Islamic interpretation is the true End or Purpose of Life.

Not unfrequently do we meet with certain people who, whatever may be their theory respecting life on earth and its purpose, take life easily in actual practice, and merely whistle it away. Days come and days pass away without any use being made of them. Their life seems to have no horizon: they live from moment to moment, without any thought of the morrow, unless, perhaps, it were a thought of gratifying pleasures of the senses. The only principle of their life, if it can at all be called a principle, is to eat, drink and be merry. Their life has nothing essential to distinguish it from the life of the brute seeing that they look neither before nor after. With these people life has no meaning, no set purpose, and we may dismiss them in a moment.

Those who take life earnestly at the present day declare that work is the be-all and end-all of existence. In work, concontinuous and incessant work, whether physical or intellectual, they find the true solution of the problem of life. There is such

soever
fter all
ge of
to all
t such
endent
as we
istence
idered
out an
nout a
ed the
of soul
ul has

ve and

ginning

prove-

y day

ding a so facto eivable by step e from at soul easingly matter

Q.

the

of tha

To

in

001

to

18 the

col

roc

tha

are

fac

tio

of ple

ch

mı

of

sid

is

be

th int

as

un

8p

of

do

ma

cre

ru

un

a thing, say they, as chivalry of labour or even a Religion of Labour. The Benedictine monks, it is said, considered manual Labour. The Denestred, and their maxim was "laborare est orare," or labour is prayer. That physical or manual labour has a dignity of its own we do not deny. A study of the life of the Prophet, may peace and the blessings of God be upon him, clearly shows in what high terms he himself regarded manual labour. It was not an unusual thing for his companions to find him working by his own hands, although there were men who were prepared to do anything, even to lay down their very life, at his bidding. Anecdotes are related of him-how on the occasion of the siege of Medina, he himself was one of those who dug the ditch and carried basket-loads of earth. Admitting, then, the dignity and sanctity with which physical work is clothed, it is still worth one's while to inquire if it is for such work alone that man was created, and if that is to be regarded as the very end of our existence. The worker at the mills or the labourer of the field rises early in the morning, hurries to his work, returns home at dusk after a good day's hard labour, dines with his kith and kin, and then quietly goes to his bed to rise early next morning and repeat the same routine in unredeemed monotony. Is not such a man little better than a machine? Does he not lead a life of machine-work shunting thereby the growth of the mental and spiritual elements within him? Such a machine-work can hardly be set up as the purpose of the life of man who is doubtless endowed with faculties higher and nobler than the mere use of the limbs.

There are others, again, who consider the brain to be the most precious possession of man, and say that the world must submit to the sovereignty of the intellect. According to the notion of this class of people, only he may be said to have fulfilled the highest purposes of his being whose life has been a process of intellectual growth. They are so engrossed with whatever concerns the mind that they altogether lose sight of

50.3

1909.)

ecember ligion of manual rare est labour the life be upon egarded panions ere men n their how on of those mitting, work is or such egarded mills or rries to labour, his bed in unthan a hunting within purpose higher

be the ld must to the to have as been

ed with ight of the other and better parts of human nature. These fanatics of the intellect believe that there is nothing in the universe of the will not yield before the mighty power of the intellect. To this class belong the philosophers with whom reason is all in all, and who refuse to credit anything which is beyond the comprehension of human reason. They make audacious efforts to reveal the entire secrets of the unknown—and to them nothing is unknowable by the feeble light of syllogism and sorites. Like the spider, they weave a cobweb of reason, very fine, subtle and complex, and rest therein safe and secure as if they are on a stable rock safe from the storms of the sea. They quite ignore the fact that the data which furnish them with the materials of reasoning are neither exhaustive nor sufficient, for there are counter objects. facts and phenomena that have never come within their observation. And then again there is the unfortunate fact of the shortness of human life, so that even to the greatest genius a full and complete observation of men and things is denied. character of human reason, the shortness of life on earth, the multiplicity of facts and events, and the very intricate nature of the phenomena of human life, -all these lead us to the consideration that the denial of the existence of the Supreme Being is too bold to meet with any justification and support. It has been truly said that there are more things in heaven and earth than our vaunted philosophy can ever dream of. The merely intellectual philosopher is, therefore, in the wrong track. He is a sorry creature blown about by the egotism of unaided and uncontrolled reason. He becomes either a downright atheist, speculative or practical, or a sceptic, at any rate. The positionof the scientist is not a whit better. His eyes are always cast downwards on things material, and are never lifted up that he may catch glimpses of the heavenly. He is at best a mere creature of reason, and believes that almighty reason can alone rummage the secrets of nature and eventually conquer the universe. To him nothing appeals that cannot be perceived by

811

th

ha

na int

see

ord

pos

for

Th

des

Wir

inf

dig

of :

18

cer Su

is 1

cla

exe

lea

me

the

lig

ver

al

ma

irr

har

nee

one or other of his five senses; and he believes in nothing unless one or other of the composed, dissected, and finally it can be weighed, analysed, decomposed, dissected, and finally The philosopher and his half-brother the scientist, whose vision is solely confined to reason and the intellect, cannot whose vision is doctor, cannot have a true belief in God. God is to them either a fiction or a supposed ideal for the advancement of mankind as if He exists by man's courtesy and for man's own interest. This fantastic conception of God as fictitious ideal is well expressed in the saying—" If there is no God, let us make one;" for, say they, man must have his eye fixed on something higher than himself so that he may ever go forward. With another class of intellect-mongers God is little more than Force, and possesses a mind no more than the force of electricity does. "The time will come," so exclaimed a thinker like a dark prophet, "the time will come when the belief in God will be as the tales with which the women frighten children; when the world will be a machine, the ether a gas, and God will be a force." That evil time has really come, the time of godlessness, the time of irreligion. The earth has become dead and barren, and it must be resuscitated. "We bring the earth back to life after it has been dead."

According to Islamic conceptions, such a life as has nothing but the service of the intellect for its ultimate aim and purpose is totally inadmissible. The Moslems refuse to admit the suzerainty of the intellect unless it be wedded to, and re-inforced by, revelation from the Most High. They have been taught that reason, when not aided by revelation, is frightfully misleading in matters spiritual. Reason, as we have seen, may go without any spiritual sense; why, even from the moral sense we often find the intellect divorced. Instances may be multiplied without number. In every age we may find geniuses not necessarily gifted with any moral inspiration, far less the spiritual. The private life of a Byron, a Burns, or a Napoleon shows us that genius can thrive and prosper side by side with moral depravity

ember

unless

inally

entist,

cannot

ion or

if He This

essed

r, say

class

868868

e time

"the

s with

ll be a

at evil

f irre-

ist be

s been

othing

urpose

it the

forced.

leading

vithout

e often

vithout

essarily

l. The

us that

pravity

505

and atter want of character, though perhaps it may thrive all the more if it be joined to nobleness of character and due moral And yet the popular mind labours under a very natural illusion when it is dazzled by the brightness of the intellect inasmuch as, without pausing to reflect, it argues on a seeming analogy which is as fallacious as it is natural. The ordinary run of people argue, for instance—because so and so possesses genius, can write books, deliver fine speeches, therefore he is sound also from moral and spiritual point of view. The result of such a curious process of reasoning is anything but desirable, inasmuch as the unthinking masses are soon hoodwinked and they come to regard the man of mere intellect as infallible so that whatever falls from his lips is raised to the dignity of an Oracle. Such a situation of course gives advantage of no mean order to the man of the intellect, particularly if he is bent upon bullying the people and dissuading them from a certain belief or a course of conduct that does not find his favour. Such was the position occupied by the Pharisees of old; and such is now precisely the position, among Muhammadans, of a large class of Maulvis in India. From their vantage-ground, they exercise their influence and emit oracular utterances that would lead or mislead people according as their intention is honest or otherwise. Some of them who are narrow-minded take a mean advantage of the ignorance of the multitude, and keep them from listening to the voice of God and to get thereby the light of truth.

It is clear, therefore, that mere intellect does not lead us very far towards the realization of the object of our life. After a life of deep thinking and incessant work, your slave of reason may yet find himself placed in the great "Serbonian bog" of irreligion and scepticism where "armies whole" of intellectuals have sunk and perished.

Many persons, again, cross our path who say, all that a man needs is that he should be moral, and declare that the purpose

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

(December

119

pas

tim

ing

feal

reg

for

has

gaid

and

mol

con

8W8 "A

ing

sim

and

up

lea

hou

and

effe

cha

the

clo

life

lat

8uc

800

Pie

of life is served if we only work at the sweat of our brow to earn an honest living and be good members of society, good citizens of the empire, by contributing to the greatest good of the greatest number. This is merely an ethical morality, at once social and individualistic, and, as such, comprises duties that one owes to one's ownself and to the society or the state to which one belongs. It has no reference to the deity or or to the duties that man owes to Him as his Creator, and Islam rightly interprets such a morality as being lifeless, cold, and shrunken. An atheist, too, may be a highly moral man in this sense, obeying unconsciously perhaps all the ten command. ments of the Bible. But, one may well ask-is the morality of the atheist in the same plane as the morality of the true believer who derives from moment to moment inspiration from above? Can it be safely predicated of an atheist as it can be of a prophet or a saint that he cannot but be moral? No. it cannot. Belief in an Omnipotent Being who guides and controls the universe, who watches and regulates human actions, who speaks unto the pious soul that bows befere Him in submissive resignation, and who will sit in judgment on the last day over our every day thoughts, speeches, and actions, is beyond doubt the most powerful incentive to an unbroken course of righteousness, and is the true dynamic of a pre-eminently moral life. Feeding upon such a belief, a Mahomed, a Jesus, a Buddha, a Krishna, or a Nanak strengthens the moral fibres and sweetens his very life. Such a belief finds expression in the opening sura of the Holy Quran and it is for attaining such a belief that every Moslem is enjoined to repeat the sura several times during each of the five daily prayers. Such a belief constitutes a sure and stable foundation for a moral course of life. Compared with this, the morality of the atheist will appear to rest on foundations of sand in as much as it rests on common sense or conscience, neither of which can be held a sure guide for us in spiritual matters. Conscience, let us observe in

cember prow to y, good good of at once es that

state eity or Islam d, and n this mand.

orality of the iration it can

? No, d conctions, n subie last

is becourse inently Jesus,

fibres ion in such a several belief

irse of appear ommon guide

rve in

passing, is a term very convenient no doubt, but at the same passing, but at the same time deliciously vague; and it varies with different men according as they have a long or a short foot. The unbeliever has no fear of a higher being, entertains no belief in an after-life, regards himself accountable to none for his actions or at least for his thought and propensities with which the law of the state has, or can have, very little to do. "He is a worm of the earth," said the Promised Messiah, "and as a worm he lives in the dirt and filth, and, there, as a worm he dies."

The Koran warns the Moslems against such a cold, lifeless morality. The purpose of life is something more than a mere conformity with the rules of an ethical morality. It is the awakening of the soul; it is the worship of the all-powerful. "And we have not created the jinn and men but for worshipping our Own-self,"-such is the purpose of life as set forth in a simple and majestic way in the Koran.

When a person feels the hand of God working in the world. and directing the minutest details of his life, he gives himself up to God in absolute trust and childlike confidence, and, by leading a beautiful, spotless life, made np of constant prayers hourly made and hourly answered, "carries a life-long hunger in his heart," and aspires after a union with the divine. a constant feeding upon Divine love, such a belief in a living and speaking God, such a feeling of Divine presence has the effect of enlivening the routine of our social life, of throwing a charm over the otherwise dark secular concerns, and of illumining the humble every day duties of our life. Such an inspiration clothes the daily round of our life with a sanctity, breathes a life into our dead and barren morality, and sets aglow all our latent energies and capabilities. A man of such a belief and such an inspiration naturally becomes an ideal member of the society to which he belongs, for, a society must crumble to Pieces if it is net founded on high morals, which, again derive

CO

bo C

by

H

th

u m

re

θV A

hi se W it SU **'tl** ar 80 b P R

their life and energy from religion, the great organising force of

It is not your incessant worker, nor even your philosopher It is not your philosopher that fulfils the high purpose of God and redeems the pledge of that fullis the his inner self; but it is he whose whole life is dominated by an unshakeable belief in the goodness, mercy, and justice of God, who has lost his own will in the will of his creator, and quietly

He has found the true "anchor of his soul," and with it the turmoils of his inner being have ceased; his soul has found rest, peace, and a solemn serenity. He becomes a saint and his nature changes into one "of ineffable sweetness and serenity, a nature in which struggle and revolt is over, and the whole man, so far as is possible to human infirmity, swallowed up in love." Yes, he has fulfilled the highest purpose of his life; and, having done his life-work, feels an impatience, and an impatience for a speedy return to Him whose will he served by his life on earth, and, ere he passes away to "the island-valley of Avilion," swanlike he flutes a dying carol.-

حلد ریدا رے سا قبی ہے شربت تلاقی اب کچه نهین چ با قی حرص و هو ا دری ه

Calcutta. M. ATAUR RAHMAN AHMADI.

ce of

ember

ge of God, uietly

t the found d his enity, whole in life; d an

d by

alley

The Divine Origin of the Holy Quran.

A reply to 'The Sources of Islam.'

ا نما صنعو اكيد سحر ولا يفلم السحر حيث اتى (طه م)

"They have only produced the deceit of an enchanter: and come where he may, ill shall the enchanter fare." (xx, 72).

'Yanabi-ul-Islam,' or the Sources of Islam, is a Persian book written by one Rev. W. St. Clair Tisdall, Missionary, C.M.S., Julfa, Persia. This book was translated into English by William Muir. The object of the book is to show that the Holy Quran is not a revelation from heaven but a fabrication of the Founder of Islam (may peace and the blessings of God be upon him). The Holy Prophet is represented as collecting material for his religion from diverse sources and giving out the result of his labours as revelation from the Divine Being. Whatever he happened to hear from the Jews and the Christians of Arabia, he embodied, it is alleged, in the Quran and recited to his followers as a Divine Message from on high. He is represented to be so simple as to take for the very truth everything which the Jews and the Christians told him and incorporated it in his religion. The Jews often deceived him, it is said, but such was the depth of his faith in the people whom he called 'the People of the Book,' that he took every word of theirs for an oracle and believing it to be the revelation which God had sent to Moses, gave it a place in the Book which he said was being revealed to him direct from God. Thus of the Holy Prophet (may peace and the blessings of God be upon him) the Reverend gentleman says on page 113 of his book-w

هرچهٔ از زبان ایشان شنید د را نجیل یا د ررسالهای حواریین در الله این حواریین در الله این حواریین هرچه از زب الله He thought that whatever he heard from the Christians was written in the Gospel of Jesus or in the writings of the Apostles." Again, on page 98, this champion of the of the Aposones.

Christian faith observes نور افر یفته اند — Christian faith observes میف است که ایشا ن و در افر یفته ا "I regret to say that (the Jews) deceived him." Even the Muslims, like their Holy Prophet, are described as simple and not having intelligence enough to understand even the plain words of the Gospel. Thus on page 158, the learned missionary observes that the Muslims borrowed the title 'Prince of the World' from John xiv, 30, and applied it to their Prophet, not knowing it was a name of the devil. I need not add that this is only one of the many pious lies which the saintly evangelist has freely indulged in in his precious work.

The Holy Prophet, says the Christian writer, was not content with what he heard from the Christians and the Jews, but he eagerly seized at every teaching and every story that came in his way without pausing to consider whether it came from a pure or an impure source. The sources from which he, according to the Christian writer, drew his inspiration lay not only in Arabia but also in Egypt, Syria, Armenia, Babylon, Persia and even India. The book has been greatly applauded in missionary circles and has been offered to the Muslim world as a book which defies refutation. William Muir who translated the book into English, reviewing it in the Nineteenth Century, observes :- "The sources (Yanabi) is a noble work and reflects high distinction on the writer. Hitherto much labour has been spent in showing the falsity and errors of Islam, as has been ably done by Pfanders and others. It has remained for our author not only to conceive a new, and perhaps more thorough and effective, mode of treating the so-called divine and eternal faith, but also in doing so to prove its sources to be of purely human origin; and that in so masterly and effective

the itings

nber

tings f the

e and plain plain

the not

t this gelist

l not Jews, came om a

cordonly ersia

d in vorld

ated tury, lects

has has

ined more ivine

es to

tive

a way that it seems impossible for good Moslems to resist the conclusion drawn. And for all this the thanks of the Christian world are eminently due to the Rev. W. St. Clair Tisdall." The same writer remarks in his preface to the English translation of the Yanabi:-" The Church Mission is to be congratulated on this memorable treatise—bringing as it does so wonderfully to light, the earthly sources of the Quran, in contradistinction to the Muslim belief in its heavenly and eternal origin; and, in a very special manner, on its having come from the hands of one of their own distinguished missionaries. And the hope may be warmly expressed that the work will be widely distributed throughout the east, and lead many an earnest reader in Moslem lands, to the faith of his father Abraham, and the living sources of the Gospel of our Saviour." Such are the praises which have been bestowed on this work by a friend of the author and an enemy of Islam, and I have quoted them here to awaken in the heart of the reader an increased desire to know what 'good Moslems' have to say in reply to such a wonderful work. I beseech the reader to peruse carefully the contents of the following pages, and when he will have read the views of both sides regarding this book, he will be in a position to form his own opinion regarding the value of this 'noble work.' I am ready to admit that the author has displayed great cleverness in imposing on ignorant people, and for this reason he eminently deserves the thanks of the missionary world, but when the work is subjected to the searchlights of criticism it turns out to be a huge fraud, the exposure of which is sure to make the author (if he still lives) blush, if missionaries can blush, for his shameful attempt to deceive ignorant folk. It is not only the author that is guilty, but the blame also lies on the shoulders of the translator who has acted the part of an abettor by translating into English a work, the frauds of which were too transparent even for the jaundiced eye of Muir. I will show in the course of this article that the book, which Muir calls

8

31

gi

do

in

aI

OI

ul

ta

ai

gli

ar bo

W

Í

ت

4

بل

U

رن

a noble work,' contains many statements, of the falsehood of which the author of the Life of Mahomet cannot for a moment be supposed to have been ignorant, but he neither points to their untruth, nor omits them in his 'partial and compressed trans. lation; on the other hand, he lets them stand as they are and thus bears an indirect testimony to their truth. Nay, he even approves of the book and bestows on it an unqualified praise, and if the author of the book has been guilty of making false state. ments and thus wilfully deceiving ignorant people, as I will show he has been, the translator who, owing to his acquaintance with the history of Islam, could not be ignorant of their false. hood and who permits himself to translate these falsehoods into English, and speaks of the book as the best work that was ever written by Christian Missionaries in refutation of Islam must be held to be equally guilty of falsehood with the author. I have already said the Reverend Missionary who wrote the Yanabi has indeed displayed great cleverness in deceiving not only ignorant Muslims but also the Christian public, and only those that are well-acquainted with the history of Islam and the true teachings of the Holy Quran can discover all the traps that this clever Missionary has so adroitly set to ensuare ignorant people. He has indeed proved himself to be a Missionary well-skilled in the art of his profession, and has justly won the applause of the great brotherhood of Christian preachers for his clever exploit. He has admirably acted the part of the Pharaoh's magicians and may even be said to have beaten, 'the wise men' of Egypt in his enchantments and, as the Holy Quran says, 'has produced the deceit of an enchanter,' but the Christian Missionaries should remember that 'come where he may, ill shall the enchanter fare.' He has cast his rod and has 'enchanted the people's eyes,' but the Holy Quran is a rod mightier than the rod of Moses and it will surely 'devour his lying wonders.' Truth shall be confirmed and that which he has wrought shall prove vain. He shall be vanquished on the

ember od of memt their trans. re and

even e, and state. will

tance falses into ever

must or. I e the

g not only and traps

snare be a d has istian

d the have as the nter,

'come is rod is 8

h he 1 the

ur his

spot and shall return back humiliated. I now proceed to an analysis of the book and expose its real worth to the public gaze. God is my patron both here and hereafter and His aid do I implore.

The Basis of the Book .- The author erects a false building on a foundation of sand. There is no need to go into any details in order to refute his book, for the very basis on which he proceeds to raise an edifice is hollow and unsound. In order to demolish the building which he has taken so great pains to erect, we do not stand in need of aiming our blows at its walls and its gates. A mere pull will suffice to bring the whole fabric to the ground, for it stands on a false foundation. The pivot on which hinges his whole argument lies in the foreword with which he introduces his book to the reader and which, forming as it does the groundwork of his book, I give below in his own words -

اما در باره اینکه قران تصنیف انسا نی نیست بلکه تماماً ا زجانب وی تعا بے بوا سطه حضوة جبرائيل فرشته برحضرت محمد نا زل شده جميع اهل اسلام براين عقيده متفق الراي بوده و هستند پس اگر این بیان را قبول کنیم با په ا قرار نما گیم که ینبوع و حیده قران و سر چشمه تما میمی دین اسلام خود خدائى عزوجل رب العلمين سبعانه وتعاك مى با شد و هېچ سرچشمه د يگز ند اشته و ند ارد . لهذ ١١١ ممكن با شِد كه شخصي تفتيش و تفعص نموده اينرا اظهر من الشمس ثابت گرف اند که اکثر اجزای قران وبسیاری از عقاید ا سلام بے شک و شبه ازادیا ن دیگر و ازکتبی که درایام خضرت محمد موجود بود و حا لا نيز است انتخاب شده است پس بنیا د د ین اسلام تما ما و کلیة منهد م گرد د (صفحه ۱۱-۱۱)

The following is the literal translation of the above quotation:—"Now, as to the fact that the Quran is not a human composition and that, on the other hand, the whole of it was

in t

of the

upo to t

fron

the

hrir

Pro

nev

the

of t to o

all foll

revealed from God to Prophet Muhammad (may peace and the blessings of God be upon him) through the angel Gabriel, all Moslems are, and have ever been, unanimously agreed. [Here the author proceeds to quote testimonies to the truth of this statement and then concludes,) If we accept this statement, we must admit that the only source of the Quran and of the whole religion of Islam is God Himself. Therefore if it be possible that a man, after making sufficient research and investigation, should make it more clear than the sun that most parts of the Quran and many of the doctrines of Islam have been selected from other creeds and other books which existed in the days of the Prophet and exist even now, the whole edifice of Islam (page 9-11). The following is the will crumble to dust." brief summary of the above in the words of Muir: "Moslems, that their Faith came direct from heaven. The Quran and

· tenets were sent down by Gabriel from God Himself to 7. Thus God alone is held to be the "Source" if so, then all efforts to find a human origin for ' be vain. Now if we can trace the teaching rt of it, to an earthly source, or to "evious to the Prophet's age, then

nd." From the foregoing quo-

n of both these intelligent eachings to other books

Muslim faith. It ii the book under ervant of the

books and

for the

ore

im; and . part of it mus e Coran, or any Pu ran systems existing P. am at once falls to the grou tions it appears that in the opinio. thristians, the mere tracing of its w ther creeds is enough to crush the which forms the ground-work of which has prompted the learned by

mau

forms the ground the learned the forms the pages of antique it in the pages human origin it in the continuous find a human make the found order and the forms the forms order of the forms the forms or the forms of the forms of

mber ce and iel, all (Here

of this nt, we whole ossible gation. of the elected e days Islam is the loslems 3 in and self to Source's gin for eaching , or to , then g q110-

elligent r books . It is under of the oks and for the ore

A Muslim fails to see the logic of the argument contained in the foregoing quotations. How the tracing of the teachings of the Holy Prophet (may peace and the blessings of God be upon him) to other creeds and other books can make Islam fall to the ground is beyond the comprehension of a Muslim. Far from demolishing the Muslim faith, it will only bear witness to the truth of its claims. The Holy Quran does not claim to bring teachings that were never revealed before, and the Holy Prophet (may peace and the blessings of God be upon him) never claimed to be the only Prophet that was ever raised for the guidance of mankind. On the other hand, the Holy Book of the Muslims plainly teaches that prophets were never confined to one country or to one people, but that they were raised in all countries and among all nations. This is clear from the following verses of the Holy Quran :-

- "O children of Adam! if there come to you apostles (a.) from among yourselves, rehearing my signs to you, then whoso feareth God and doeth good works, no fear shall be upon them, neither shall they be put to grief." (vii, 33).
- "Already have We sent Our apostles with clear evi-(b.) dences, and We have caused the Book and the balance (laws of equity) to descend with them, that men might observe fairness." (lvii, 25).
- "How shall it be then when We bring up against (c.) all peoples witnesses from among themselves and when We bring thee up as a witness against these." (iv, 45).
- "Of some apostles We have told thee before; of (d.)other apostles We have not told thee." (iv, 161)
- "I am no apostle of new doctrines." (xlvi, 8.) (8).

(December

190

reg pea

Pro

of 1 to 1

clai

Tis

'Go

hu

can

ear Pro

eith

tow

878

WOL par

the

he

eve

art

sha per

WOI

alor

orig

Qu nev

ma

tra

of t

- "We have sent thee with the truth; a bearer of (f.)good tidings and a warner; nor hath there been a people but there hath passed among them a war.
- Thou art a warner only .- And every people hath (g.)

Many more verses might be cited to show that the Holy Quran recognises the divine mission of all the prophets and warners that have appeared in different countries and in different ages, and that it plainly says that the Holy Prophet of Arabia (may peace and the blessings of God be upon him) was not an apostle of new doctrines, but the few that have been cited above are more than sufficient.

Similarly God says that the Holy Quran corroborates the previous scriptures. A few verses to this effect may be quoted here:-

- "Say, 'Whoso is the enemy of Gabriel-For he (a.) verily it is who by God's permission hath caused the Quran to descend on thy heart, the confirmation of previous revelations, and a guidance and good tidings to the faithful." (ii,91.)
- (b.) "In truth hath He sent down to thee the 'Book,' which confirmeth those that precede it." (iii, 2).
- "These are they to whom We gave the Scripture (c.)and Wisdom and Prophecy These are they whom God hath guided: follow therefore their guidance." (vi, 98, 90).
- "And this Book which We have sent down is (d.) blessed, confirming that which was before it.' (vi, 92).

ber

r of

na

var.

ath

oly

aud

of

was

ited

the

ted

he

sed

fir-

nce

ok,

2).

ure

are

ore

18

it.'

517

Such are the claims which the Holy Quran makes with regard to itself and with regard to the Holy Prophet (may peace and the blessings of God be upon him). Prophet, to whom the Holy Quran was revealed, was 'no apostle of new doctrines,' and the Book that was revealed to him claimed to be 'the confirmation of previous revelation.' Such being the claims of the Holy Quran, one wonders at the folly of Rev. Tisdall and his translator, Sir William Muir, who say that as God alone is held to be the source of Islam, all effort to find a human origin for any part of it must be vain' and that 'if we can trace the teaching of the Coran, or any part of it, to an earthly source, or to human systems existing previous to the Prophet's age, then Islam at once falls to the ground.' They are either deplorably ignorant of the attitude of the Holy Quran towards other religions which they are pleased to call 'human systems,' and of its teachings with regard to the prophets of the world, or they purposely deceive ignorant people. I, for my part, am inclined to take the latter view, though in the case of the Rev. Tisdall, one may, with reason, take both views. That he has spared no pains in deceiving his readers is apparent from every page of his book, yet if he has displayed great skill in the art of deception, he has also on several occasions displayed shameful ignorance of facts—a circumstance which makes his performance eminently ludicrous and leads one to suspect 'the wonderful learning of the author.'

Can there be anything more foolish than to say that as 'God alone is held to be the source of Islam, all effort to find a human origin for any part of it must be vain'? Does not the Holy Quran represent the Holy Prophet as saying, 'I am no apostle of new doctrines.' Therefore the teachings of the Holy Prophet (may peace and the blessings of God be upon him) must be traceable to other systems, and one who thinks that the tracing of the teachings of the Holy Quran to systems existing previous

0

I

I

t

K

W

to

Jì E

t

t

la

p

fo

tl

I

0

f

to the Prophet's age will make Islam at once fall to the ground only betrays an utter ignorance of the teachings of the Holy Book. The Holy Quran says of the Holy Prophet (may Holy Book. The Holy of God be upon him, "A messenger from God reciting to them the pure pages wherein are true scriptures," (xcviii, 2). Again, it says:—"God desireth to make this known to you, and to guide you into the ways of those who have been before you." (iv, 31). Such is the claim of the Holy Quran, and if Messrs. Muir and Tisdall are able to trace its teachings to previous systems, they, far from dealing a death-blow to Islam, as they suppose they have done, only support its claim and bear an unconscious teastimony to the truth of its teachings. If Rev. Tisdall has traced the teachings of the Holy Prophet (may peace and the blessings of God be upon) to those of Zoroaster, if he has shown certain doctrines of Islam to be in conformity with the antiquated scriptures of ancient Egypt, if he has found certain dogmas of the Muslim faith to be identical with the now extinct religion of the Sabeans or with the ancient scriptures of Hinduism, we are grateful to him for the service he has rendered to the religion of Islam, for this only shows that all the ancient religious systems of the world, as the Holy Quran informs us, are of divine origin and that the Holy Quran guides us into the ways of those that were before us.

There is a great difference between the attitude of Islam and that of modern Christianity towards other religions. Christian god is a very niggardly and narrow-minded god. According to the Christian belief, he chose only one people for his favour of revelation and confined this gift only to that people. But such is not the teaching of the Holy Quran. It teaches that just as the physical gifts of God are universal and are not limited to any one people or to any particular age, similarly His spiritual gifts have never been confined to one race or to one period. Hence, as the Holy Quran informs us, prophets and spiritual teachers have been raised, not only among the children

r

he

1e

y

m "

Vn

en

n,

to

n,

ar

v.

Ca

he

he

in

ct

11-

to

nt

us,

he

am 'he

od. for

le.

es

100

Iis

ne

nd

en

of Israel, as the Christians would have us believe, but also among other people. Just as prophets appeared among the Beni Israel, similarly they appeared among the Egyptians, the Iranis, the Hindoos, the Chinese, in fact, among all the races of the world, though tradition may not have handed down their names to posterity,. A Muslim regards Zoroaster, Krishna, Buddha, the rishes of ancient India, Confucius and other great teachers of the world as prophets that were raised by God for the guidance of their respective people, just as Moses, Jesus and other prophets of Israel were raised by God to be the spiritual instructors of the children of Israel. A Muslim makes no distinction between Moses and Zoroaster, between Jesus and Krishna, for the Holy Quran says :- "We believe in God and what hath been sent down to us, and what hath been sent down to Abraham and Ismail and Isaac and Jacob and the tribes, and in what was given to Moses and Jesus and to all the prophets from their Lord; We make no difference between them-And to Him are we resigned." (iii, 78). In being the Messengers of the Divine Being they were all alike, though some of them were greater than others, for God says: "Some of the apostles, We have endowed more highly than others" (ii, 254. Thus, unlike the Christians, we believe not only that proph ts appeared in lands other than Palestine, but that there may have been prophets much nobler and far greater than Jesus, whom his followers have taken for a God, just as many a people before them took their teachers for gods. As the Christians do not believe that prophets appeared in other lands, therefore William Muir is pleased to speak of other religious as 'human systems,' and says that the teachings of the Holy Quran are traceable to 'earthly sources.' But Islam looks upon all the great religions of the world as originally based on revelation. They have indeed become corrupt and many errors have undoubtedly found their way into their teachings, but this does not show that they are devoid of all traces of true doctrines. Being

Digitized by Arya Samaj Foundation Chennal and

520

(December originally based on divine revelation, there still exists many a noble gem of truth in their teachings, and there may still be found many a fragment of inspiration in their scriptures, and if the Christians can point to certain teachings of other systems that bear striking resemblance to the teachings of the Holy Quran, that does not show that the illiterate Prophet (may peace and the blessings of God be upon him) borrowed them from those creeds, but that both the teachings of the Holy Quran and those of other teachers emanated from the common origin of Divine revelation.

Rev. Tisdall, for instance, while endeavouring to trace the teachings of the Holy Quran to ancient sources, finds the origin of the Quranic teaching with regard to the weighing of good and evil deeds of man on the Judgment Day in an ancient Egyptian book, some copies of which have been discovered in the sepulchres of ancient Egyptians. Muir, translating Rev. Tisdall, says-

"But what is there mentioned about the Balance belongs to a far earlier source, namely, to a book called 'The Book of the Dead.' Many copies of this primeval work have been found in the sepulchre of the ancient idolatrous Egyptians, placed there because supposed to have been written by one of their gods called Thoth, and with the notion that they In it is a strange would be read by the dead buried there. picture illustrating the Judgment Hall of Osiris, of which our author (Rev. Tisdall) has given an interesting copy. There are in it two deities on opposite sides of a Balance. One of these is weighing the heart of a good man placed in a vessel on the scale, and in the corresponding scale opposite is an idol called Ma or Truth. The great god is recording in ancient Egyptian the fate of the departed—'Osiris the justified is alive; his Balance is equal in the midst of God's palace; the heart of Osiris the justified is to enter into its place. Let the great God,

Lo nai

ene

190

rep add wh thi

him dee oth Dea the 8pir

Hol

ido The who hav son the

> but to h of t that will

be v

It o or p evil says

he v (ci,

ber

ny a

ll be

id if

ems

Holy

nay

nem Ioly

mon

the

igin

boo:

ient d in

Rev.

ongs

ook

peen

ians,

one

they

nge ·

hich

opy.

One essel

idol

ient

live;

t of

Fod,

521

Lord of Hermopolis, say so.' Over some of the idols are their names; and above a savage figure, the words, 'Conqueror of his enemies, God of Amenti (Hades)'; several times also are repeated the words, 'Life and peace to Osiris.'" To this account adds Tisdall, "From what has been said above, it is clear that what is written in the Quran about the balance is taken from this source."

Rev. Tisdall cannot prove, as I will show later on, that the Holy Prophet (may peace and the blessings of God be upon him) borrowed the teaching with regard to the weighing of the deeds on the judgment day from any Egyptian source. On the other hand, the resemblance of the contents of 'The Book of the Dead' with the Quranic teaching shows that what is written therein about the balance was originally the teaching of an inspired teacher which subsequently received a slight tinge of idolatry, but which in spirit is the true teaching of a prophet. Thoth, to whom the book is attrituted, may have been a prophet whom posterity exalted to the dignity of a god, just as Christians have added to the number of the heathen gods by deifying the son of Mary. The labours of Rev. Tisdall only serve to show the truth of the Quranic teaching that there was not a nation but there had passed among them a warner, and we are grateful to him for the testimony he has unconsciously borne to the truth of the Quranic teaching. It should, however, he borne in mind that the Quranic teaching does not signify that actually scales will be placed before the Lord and the good deeds of man will be weighed against evil deeds as we weigh material things. It only signifies that those whose good deeds will outweigh or predponderate evil deeds will enter paradise and those whose evil deeds will outweigh good deeds will enter Hell. God says, "He whose balances shall be heavy will lead a pleasing life, he whose balances shall be light will have hell for his mother." (ci, 5, 6). I have already quoted a verse which says. "Already

Re tha

aga

29 res orig

wit

من

Mu

doe

are

slig

do

obj

an

wa pro

we

Th

tha

au

WI mi

ad

th

by

th

th

th

m

Ti

hi

sk

have We sent our apostles with clear evidences, and We have caused the Book and the balance to descend with them." word balance in this verse is evidently used figuratively. Similarly, the weighing of deeds on the Day of Judgment is not to be done with material scales, for the deeds of man are not

Similarly, Rev. Tisdall traces the Quranic verse, "In the name of Allah, the most Compassionate and Merciful" to old Zoroastrian books. He says: "There is a work, called "The Dasatir-i-Asmani' believed by the Zoroastrians to have been written in the language of Heaven, and, about the time of Khusrau Parwez, to have been translated in the Dari tongue. It comprises fifteen books said to have descended upon fifteen prophets, the first of whom was Mahabad, and the last, Sasan, Zoroaster being the thirteenth. The Book has been published both in the original and in the Dari translation. The second verse in each of these books opens with In the name of God, the Giver of gifts, the Beneficent; similar to the words at the opening of all the suras of the Quran,-In the name of God, the Merciful and Gracious. We also find the first words in another Zoroastrian book to be very similar, namely, In the name of Ormazd, the Creator."

No Christian in the world can prove, not even Rev. Tisdall and William Muir as I will show later on, that the Holy Prophet (may peace and the blessings of God be upon him) borrowed the verse referred to above from the fifteen scriptures of the Zoroastrians which are believed by them to have descended on fifteen different prophets, the thirteenth of whom was Zoroaster, and if the opening verse of every chapter of the Holy Quran coincides with the second verse of each of the fifteen scriptures, it only shows that latter books also originally came from the same source from which the Holy Quran came; and that common source could be no other than Divine Revelation.

have The

ot to

the old old of the been he of e. It fteen asan, shed cond the ening ciful

sdall Holy him) tures

Zoro-

azd,

was Holy teen

and tion.

teen ame Rev. Tisdall, or his spirit, if he is dead, will be sorry to learn that the weapon he had used to demolish Islam has recoiled against him, and far from causing Islam to fall to the ground, as he hoped to do by tracing its teachings to other sources, his researches have only served to strengthen its claim to divine origin.

Of the Book which the Zoroastrians believe to have been witten in the language of heaven, Rev. Tisdall says البته إين i.e., " But this Book is a forgery" or as Muir says 'These books no doubt are an ancient forgery.' How does Rev. Tisdall or William Muir know that all the five books are an ancient forgery? They make this statement without the slightest proof. But Rev. Tisdall is a clever missionary. He does not stand in need of any proof for his statements. His object is only to impress his views on the minds of his readers, and he has his own way of achieving this object. When he wants his readers to take a statement for a fact, but has no proof of its truth, he just declares it authoritatively, as if it were an established fact, a fact which was admitted on all hands. There is no faltering, no hesitation in his tone and the result is that the reader is easily deceived. The simple reader takes his authoritative utterances for established facts and is put on the wrong track. He seems to have had a long experience as a missionary, and his practice of this profession has made him an adept in the art of imposing on simple folk. He has resorted to this strategem many times in his Yanabi, as the reader will see by and by. The readers of books written by missionaries of the type of Rev. Tisdall should always be on their guard against the authoritative statements made in them, for it is not unoften that the most positive statements of theirs are the falsest. They most often base their arguments on false foundations, as Rev. Tisdall has done in the book under review. They very cleverly hide their weak points in their arguments and gloss them so skilfully that the reader passes on without suspecting that the

(

b

p

G

4

fo

aı m

ar

al

th

hi

is

ad

be Th

rel

of

lat

the

its

scl. the

acc

pre

pro

wh

pro Wer

per

Digitized by Arya Samaj Foundation Chennai and es

reverend gentleman has been guilty of foul play. Let the (December reverend genueman.

reader mark the positive way in which Rev. Tisdall declares all the fifteen books of the Zoroastrians to be pure forgery from beginning to end. A simple reader who is not well acquainted with the arts of the missionary controversialists may take this statement for positive truth, but the fact is that the reverend gentleman cannot prove that all the fifteen books are pure forgery. He says so merely on his own authority, and he is 80 positive in the expression of his verdict that William Muir has only spoiled the force of his declaration by introducing the words 'no doubt.' Rev. Tisdall does not stand in need of such props to support his statements. He simply makes a declaration and that is enough. According to him, to qualify a statement with such phrases as 'no doubt' only detracts from its force; for, he thinks, such phrases imply the possibility of doubt, but he does not wish that the reader should entertain any doubt and consequently his utterances are so worded as have no room for any misgiving. The books may have been tampered with, as the Bible has been tampered with, but no body is prepared to accept the sweeping statement of Rev. Tisdall that they all are a forgery pure and simple, unless he furnishes some incontrovertible evidence as to their having been forged, which, however, he does not.

The Zoroastrian tradition that the books were written in the language of heaven only means that they are revealed books. 'Language of heaven' does not mean that the language was spoken, not on the earth, but on the heavens; for if it had been so, who could have understood them and how could they have been translated into Dari, as they have been?

To revert to the Holy Quran, one may ask what need there was for the Holy Quran when it was only to confirm the revelation that was before it. The Holy Quran itself answers the question and I will let it speak for itself.

t the

1909.)

from inted

this erend pure

has ords rops

and with

he does

any the cept

e a trover,

in led

een

re he

Firstly, it refers to the religious condition of the world at the time of the Holy Prophet (may peace and the blessings of God be upon him). It says - نظهر الفسا د في الدر و البحر (Corruption hath appeared both by land and by sea,' i.e. the whole world has become corrupt. 'Sea' has been explained to mean the people that still retained heavenly books, in fragments or in whole, and thus possessed some of the heavenly water which God had sent down for the spiritual welfare of the people. And 'land' is understood to signify the people who had utterly forgotten the Word of God that was once sent to their forefathers, and who had all the heavenly teachings effaced from their memory and did not now possess even a drop of heavenly water, and were in fact like dried up land. Both classes of people, are, however, described to have become corrupt by the time the Holy Prophet (may peace and the blessings of God be upon him) made his appearance. This statement of the Holy Quran is corroborated by history and no body will deny that at the advent of the Holy Prophet (may peace and the blessings of God be upon him), all the religions of the world had become corrupt. The friends of Rev. Tisdall will admit, with regard to all other religions, that they had become corrupt, and as to the corruption of Christianity, I cite the testimony of William Muir, the translator of Rev. Tisdall's work. He says in his Introduction to the 'Life of Mahomet,' "The Christianity of the 7th century was itself decrepit and corrupt. It was disabled by contending schisms, and had substituted the puerilities of superstition for the pure and the expansive faith of the early ages." according to the Holy Quran, it was the universal corruption prevailing in the world that demanded the advent of a new prophet, for it has been a divine law to raise a new prophet when the world has gone astray from the teachings of the earlier prophets. But the prophets that were raised in earlier times were raised for particular people, for circumstances did not permit the raising of a prophet for the world at large. But at

THE REVIEW OF RELIGIONS.

a

n E

T

1

01

01

B

re

le

ar

cj

tl th

g

in

be na

(December the advent of the Holy Prophet (may peace and the blessings of God be upon him) the barriers that had separated one nation from another had begun to be removed, and the time was fast drawing nigh when the whole world should become like one nation. Therefore God raised one prophet for the whole world, gave him a complete law, which supplies all the needs of mankind. This subject has been discussed at length elsewhere and therefore I need not dwell on it here. In short, the whole world had become dead spiritually by the time the Holy Prophet (may peace and the blessings of God be upon him) made his appearance and God raised a prophet to breathe life into it. الله يحي الا رض بعد صوتها: Thus, the Holy Quran says (בט יטב) "Know that God shall quicken the earth after its death." (lvii, 16).

God compares the Divine revelation to water that rains from above. and fertilises the dried up earth. Speaking of the revelation which He sent to the Holy Prophet (may peace and the blessings of God be upon him), He says, "And God sendeth down water from Heaven and by it giveth life to the Earth after it hath been dead. Verily in this is a sign to those who hearken." (xvi, 67). The verse means, as it scontext will show, that just as the physical water raining down from heaven, breathes life into the dead earth, similarly the spiritual water of divine revelation which is descending on the Holy Prophet (may peace and the blessings of God be upon him), in the form of the Holy Quran will quicken the earth that is spiritually dead.

Secondly, it says that as a long time had elapsed after the advent of the former prophets, people had become both hard: hearted and wicked and demanded a new Messenger to revive their faith and turn them to righteousness. Thus it says of the former people of the Book, "Those whom the scriptures were given heretofore, a long time hath passed over them and their hearts have become hardened, and many of them are evil doers."

3831 10 1

of on

st

ae.

d,

ad ld

et

iis

it.

إعا

its

m

7e-

he

th

ter

ho

w, en,

of

ay

he

ad.

he

d:

ive

he

ere

eir s."

يا اهل الكتب قد جاء كم رسولنا يبين لكم Again it says على فترة من الرسل ان تقو لوا ما جاء نا من بشير ولانذير (الما در ۱۹ "O people of the Book, now hath our Apostle come to you to expound to you (doctrines) after the cessation of Apostles, lest you should say, 'There hath come to us no bearer of good tidings, nor any warner." (v, 22). Prophets had ceased to appear long before the Holy Prophet (may peace and the blessings of God be upon him) made his appearance, the latest prophet before him being Jesus, who was born about six centuries before. Thus, considering that a long interval had elapsed since the advent of former prophets, and that the darkness of ignorance had spread over the whole world, every impartial man will admit that it was high time that a prophet should have appeared to draw men out of darkness into Light, and this need was fulfilled by the advent of the Holy Prophet, on whom be peace and the blessings of God. Thus, the Holy Quran says: "This Book have We sent down to Thee that by their Lord's permission thou mayest bring men out of darkness into light, into the path of the Mighty, the Glorious." (xiv, 1).

Thirdly, the Holy Quran states that even the people of the Book were split up with dissensions, had forgotten most of the revelation that was given them, misinterpreted what was left with them of the Word of God, concealed portions of it from the people, had ceased to follow their scriptures and followed only false hopes and false desires; and these circumstances called for a new revelation which should settle the differences that had sprung up among the people of the Book, reclaim from oblivion the teachings they had forgotten, bring to light the truths which they concealed, combine in itself all the truths and all the teachings that had theretofore been revealed to the apostles of the World and thus give the nations of the Earth a complete book which should be a light

190

for the world, and a remedy for all the spiritual diseases that may afflict mankind. Following are some of the verses of the Holy Quran, bearing on the aforenamed points :-

- "And We have sent down the Book to thee only (a.) that thou mightest expound to them what they differ about, and as a guidance and mercy to those who believe." (xvi, 66).
- "Verily We have sent down the Book to thee with (b.) the truth, that thou mayest judge between them according as God hath shown to thee." (iv, 106).
- "O people of the Scriptures! Now is Our Apostle (c.) come to you to clear up to you much that ye concealed of those scriptures, and to pass over much. Now hath a light and a clear Book come to you from God, by which God will guide him who followeth after His good pleasure, to paths of peace, and bring them out of the darkness to the light by His will; and guide them to the right path." (v. 18).
- (d.) "And to thee have We sent the Book with truth, confirmatory of previous scripture, and its safequard. Judge therefore between them by what God hath sent down, and follow not their desires, after the truth which hath come unto thee." (v,52). The above is the rendering of Rodwell, and the word which he renders safe-guard is with which also signifies comprehension and therefore represents the Holy Quran as comprehending the previous scriptures—a rendering which is in harmony with another verse which speaks of the Holy Quran as 'pure pages wherein are true scriptures.' (xcviii, 2). But it makes little difference even if we follow the rendering of

er

at

10

ly

y

m

le

10

10

of

le

s,

h

Rodwell, for the word 'Safe-guard' includes the idea of comprehension. In order that the Holy Quran may serve as a safeguard for the true teachings contained in the previous scriptures, it must include in itself all such teachings. The verse shows that the previous scriptures were no longer the safe custodians of true teachings and that therefore the teachings were again sent down to the Holy Prophet (may peace and the blessings of God be upon him) and were embodied in the Holy Quran which is thus the safe-guard of the teachings that were once revealed to the previous prophets. But the Holy Quran could never be the safe-guard of the previous scriptures, if it had been as subject to alterations and interpolations as the previous scriptures were. Hence the Holy Ouran has been exempted from the fate of the former books. God does not entrust its protection to its followers, as He had entrusted the protection of the Torah to the Jews. On the other hand, He Himself undertakes to protect the Holy Quran, since it was to be the law for all ages and all peoples. The promise of divine protecion which has been vouchsafed to the Holy Quran is con-ا نا نص نز لنا verse_ انا نص نز لنا Verily We have sent down الذكر و إ ذاله لعا فظو بي the 'Warning,' and verily We will be its guardian" (xv, 9). And the whole world is a witness that the promise has been amply fulfilled. It is not only the text of the Holy Quran which God has preserved in its purity. He has also guarded it from the attacks of its enemies, both internal and external, by raising successors to the Holy Prophet (may peace and the blessings of God be

190

upon him) in every century who expounded its true teachings and repelled the attacks that were directed against it, and of whom the most notable was Ahmad, the Promised Messiah. The promise of protection also implies that the language of the Holy Quran will never become a dead language, as has been the fate of all the languages in which the previous scriptures were revealed. previous books were meant only for particular people in a particular age, God has caused them to die, as a sign that the Holy Quran is now to be the only book for all nations and for all times to come. The Holy Quran now stands without a rival, being the only revealed book in a living language, and the only scripture, the purity of whose text has remained intact.

- "Thus then, as a rule of Judgment in the Arabic 2017. (e.) tongue have We sent down the Quran; and truly, if after the knowledge that hath reached thee, thou follow their desires, thou shalt have no guardian, nor protector against God." (xiii, 37).
 - "O people of the Book, overstep not bounds in your religion; and of God speak only the truth" (iv, 169).
- "So for their breaking their covenant, We have (g.)cursed them, and have hardened their hearts. They shift the words of scripture from places, and have forgotten a large portion of what they were taught." (v, 16).
- "And of those who say, 'Verily we are Christians,' have we taken the covenant. But they too have forgotten a portion of what they were taught." voll all ed both le (v, 17).

to b there a, ne the] that

Prop gone path

Jews were com

that the 1 prop the k ber

its

vere

able

nise the

age,

lich

the

ular

n to

the

me.

val,

ext

bic

ıly,

hou

an,

our

9).

ve

rts.

eir

at

s,

ve

- (i.) "O people of the Book! outstep not bounds of truth in your religion; neither follow the desires of those who have already gone astray, and caused many to go astray, and themselves gone astray from the evenness of the way." (v, 81).
- (j.) "Woe to those who with their own hands transcribe the book and then say, 'This is from God." (ii, 73)
- (k.) "And some truly are there among those who pervert the scriptures with their tongue, in order that ye may suppose it to be from the scripture, though it is not from the scripture. And they say, 'This is from God'; yet it is not from God: and they utter a lie against God, and they know they do so.'

Such was the deplorable condition of the people that claimed to be the people of the Book. These verses clearly state that there had grown up differences among them which required that a new revelation should come down to judge between them, and the Holy Quran claims to be the judge. These verses also show that not only the Jews and Christians of the day of the Holy Prophet (may peace ond the blessings of God be upon him) had gone astray, but also their ancestors had gone astray from the path of evenness. The Holy Quran clearly states that both the Jews and the Christians had forgotten a portion of what they were taught. Such were the needs that demanded a new and complete law.

Fourthly, the Holy Quran claims to explain many things that were either unknown or only partly known to the people of the previous scriptures. Even Jesus, who was the latest of the prophets that had preceded the Holy Prophet (may peace and the blessings of God be upon him) said that he could not teach

December

the people the whole of truth, for the time was not yet ripe for it, but that the one that was to come after him would tell them the whole truth. (John xvi, 12, 13). The Holy Quran claims that that prophecy was fulfilled in the Holy Prophet (may peace and the blessings of God be upon him) and that he was the prophet, the glad tidings of whose advent were given by Jesus and who had come to teach men the 'all truth.' (lxi, 6). The Holy Quran claims religion to have been completed in Islam (v, 5)—a claim which was never made by any other scripture. A remarkable instance of what was little explained by the Torah and the Evangel, but was detailed at length in the Holy Quran is an account of the next world. So little was said about the life to come in the Torah that there were many among Jews who even denied that there was any life after death, and among many questions put to Jesus, one was concerning the resurrection of the dead. The reply which Jesus gave to Sadducees, who denied resurrection, shows that the scriptures of the Jews contained little information about life after death. The verse which Jesus quoted from the scriptures in order to prove resurrection runs thus: "I am the God of Abraham, and the God of Isaae, and the God of Jacob," and from this he inferred that there was a life after death, for, as Jesus argued, 'He is not the God of the dead, but of the living.' This was the best verse which Jesus, inspite of his thorough acquaintance with the scriptures, could cite to prove resurrection. But the verse, as the reader will see. is but a poor proof of the life to come. The terms, 'The God of Abraham, the God of Isaac, and the God of Jacob' hardly prove that Abraham, Isaac and Jacob are still alive, for the verse only means, "I am the God who raised Abraham, Isaac and Jacob, and whom these righteous men worshipped when they lived on this Earth." But if Jesus cited this verse as a proof of resurrection, the fault does not lie with him, for he could not find a better verse to prove the life to come. The citing of such a verse by Jesus shows only too clearly that the scriptures were

190 sile thr

im tial Al fait

rest

or pre can pat

cor

in fal ret hea in

> hol Th sul boo

> Jes 883 the for

> > tha (J

it Wi an de

a

or

m

18

96

ug

10

m

10

ly

ut

8

ıg

n

10

11-

h

n

e,

as 10

ld,

e.

e

Ь,

d

silent on the subject. But it is pity that Jesus also did not throw any further light on this subject which is of paramount importance in religion. The only description which the Christians can give on the authority of their scriptures is that 'Abraham's breast or bosom' constitutes the heaven of the faithful. Rev. Tisdall says, "For the truly faithful there is a resting place that is called 'Abraham's breast' (اَغُرِشُ الْبِرَا هِذِيمُ) or heaven." But one may ask where the righteous men of pre-Abrahamic times rested after death, for 'Abraham's breast' came into existence only after the death of the great patriarch.

Rev. Tisdall argues that as the descriptions of the life to come that are to be found in the Holy Quran are given neither in the Torah nor in the writings of Apostles, therefore they are false. Such queer logic only befits Rev. Tisdall. But one may retort by saying that as no trace of the Christian description of heaven which is described as Abraham's bosom is to be found in the Torah, therefore it is false. If Rev. Tisdal's argument holds good in one case, it must also hold good in the other case. The truth is that the silence of the Torah and the Gospel on the subject of the life to come only shows that they are not complete books. They do not contain the all truth as is apparent from Jesus' own confession. He said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come." (John xvi, 12, 13).

Another distinguishing feature of the Holy Quran is that it not only contains perfect teachings but also explains their wisdom by means of arguments. It does not give bare doctrines and articles of faith as other books do; on the other hand, it demonstrates their truth with reasons and arguments. God lays: "This is a book whose verges are stablished in wisdom

0

g

al

81

q

p

th b

and then set forth with clearness." (xi, 1). Again, "O men, now hath a proof come to you from your Lord, and We have sent down to you a clear light." (iv, 174). Every one who will carefully read the Holy Quran will find that it is not content with mere statements, but establishes them with proofs and arguments.

The Holy Quran states in clear words that it is beyond the power of mortals to prepare a perfect book like the Holy Quran which is 'a cure and a mercy for the faithful.' It says: "Say: Assuredly, if mankind and the Djinn should join together to bring the like of this Quran, they could not produce its like, though the one should help the other." (xvii, 91). The reason is apparent. Why all mortals are unable to make a book like the Holy Quran will become clear from the following verses in which the Word of God contained in the Holy Quran is compared (a) to the water that rains down from heaven, (b) to the milk that is yielded by cattle, (c) to the fruits that the trees bear, and (d) to the honey that is furnished by the bee. The verses run thus-

"And We have sent down the Book to thee that thou might est expound to them what they differed about, and as a guidance and mercy to those who believe.

"And God sendeth down water from heaven, and by it giveth life to the Earth after it hath been dead : verily, in this is a sign to those who hearken.

"And ye have teaching from the cattle. We give you drink of the pure milk, between dregs and blood; which is in their bellies; the pleasant beverage of them that quaff it.

"And among fruits ye have the palm and the vine, from which ye get wine and healthful nutriment :- in this, verily, are signs for those who reflect. kingsa dare com chair estebricado

mulain ei bodelideta era sostov kandu ilood a sielli 16400

1909.)

D,

11

t

d

n

535

"And thy Lord hath sent inspiration to the bee: 'Provide thee houses in the mountains, and in the trees, and in that which men erect. Feed moreover on every kind of fruit, and walk the commodious paths of thy Lord.' From its belly cometh forth a fluid of varying hues, which yieldeth medicine to man. Verily in this is a sign for those who consider." (Vide Sura Nahl or the Bee.)

These verses show that it is only in the power of God to send down a book like the Holy Quran, which may act like heavenly water on dead earth, which may serve as a nutriment for those who need spiritual food, which may be a pleasant beverage for the thirsty, and which may serve as a medicine for the sick. As it is impossible to give life to the dead earth unless God sends down rain from heaven, similarly it is impossible for mortals to make with the aid of the earthly materials, a book which may breathe life into the spiritually dead. It is only the Word of God which descending from above acts like heavenly water and quickens the earth after it has been dead. Similarly as mortals cannot produce milk out of grass and stand in need of a living machine that God has prepared for the purpose, so for the spiritual milk they need the living machines which God has appointed for this purpose, viz., the Prophets, who being inspired by God furnish mankind with spiritual milk. And again, as man cannot get honey from flowers except through the agency of the bee which acts under divine inspiration, similarly he cannot get the spiritual honey that serves as a cure for bis spiritual diseases, except through the medium of the prophets. It is easy to say that such and such teaching of the Holy Quran is traceable to such and such a source, as a chemist says that such and such elements enter into the composition of milk. But the question is, can a chemist make a fluid like milk with the same properties? Similarly, a critic like Rev. Tisdall may tell us that the Holy Quran is composed of such and such elements, but we ask him, as we ask a chemist, can we make a book like

(December

190

be

scri

Tis

hus

at

fals

refi

fou

has

equ fals

less

the Holy Quran with all its properties and powers. this reason that the Holy Quran says that even if all the mortals join together and help each other, they will not be able to produce a book like the Holy Quran. Just as mortals cannot produce milk, fruits, etc., similarly they cannot produce a book like the Holy Quran which may possess all the properties and virtues which the Holy Quran possesses. This is an argument of the divine origin of the Holy Quran and no mortal can answer it. The Holy Quran claims certrin powers and properties and the results have shown that it does possess them in a pre-eminent degree. It claims, for instance, to be a light, a guidance, a cure, a mercy, a book which draws men out of darkness into light; and the wonderful transformation which it has wrought in the world has proved its claims. It has worked such a powerful change that even the blind can feel it. Even Rev. Tisdall who calls the book a human fabrication and represents the Holy Prophet (may peace and the blessings of God be upon him) as the greatest impostor that ever trod on this earth has been compelled to admit the might of this wonderful book, for the speaks of it as a 'vast stream which has overflowed so many nations of the east.'

From what has been said above, it is clear that Rev. Tisdall has toiled to no purpose. He starts with the assumption that as 'God alone is held to be the source of Islam, all effort to find a human origin for any part of it must be vain,' and that 'if we can trace the teachings of the Quran, or any part of it, to an earthly source or to human systems existing previous to the prophet's age, then Islam at once falls to the ground.' But the Holy Quran regards all the great religions of the world to have been originally based on divine revelation and claims to confirm the truth that is still to be found in them and point out the errors that have crept into them owing to the lapse of time. Thus if Rev. Tisdall can trace its teachings to what he calls human systems, he does not do any injury to the faith of Islam; on the other hand, he only proves the claim of the Holy Quran to

er

or

ala

to

ot

3

89

nt

er

nd

nt

re,

ud ld

at

he ay st to as

all at ad we an all a man a ma

to

be a book which confirms all that is true in the previous scriptures. Thus the very basis of the book which has cost Rev. Tisdall so much time and labour is false, and consequently the huge superstructure which he has raised on a false foundation at once falls to the ground.'

Having shown that Rev. Tisdall has been building on a false foundation, it was needless to enter into any detailed refutation of his work. But the pity is that it is not only the foundation that is unsound, but even the materials which he has employed for raising a huge fabric on a false foundation are equally unsound, and therefore it is meet that after exposing the falsity of the foundation, I should proceed to expose the worthlessness of the materials which he has employed.

To be continued.

(December

19

Sc ha

ca pr

"V

d٧

te:

fo

in

"(

w

of ar

W

C

66

tl

T

0

L

S

G

S

J

H

T

Notes and Comments.

Some Scriptural Arguments against the Godhood of Christ.

It is strange how, in spite of the over-whelming scriptural evidences against the God-hood of Christ, certain Christians still persist in holding that Christ is the very God or is identified with Him or is equal to him. There is not a single passage in the whole of the Bible which directly sets forth the doctrine that Christ is God; innumerable texts may be adduced to prove the untenableness of this doctrine; the whole tenor of the New Testament disfavours it. The following few texts, some of which are considered by our Trinitarian friends to be their strong points to prove their case, are herewith adduced. Christ has said, "I go to my Father and My Father is greater than I' John xii. 28. Christ asked his disciples, "But whom say ye Simon Peter said unto him, Thou art Christ the that I am? son of the Living God, and Jesus answered and said, Blessed art thou son of Simon Barjona, for flesh and blood have not revealed it unto thee but my Father which is in heaven." This is an emphatic declaration that Christ is not God but the Son of God. Indeed, Christ has said, "I and my Father are one." (John x, 30) But he has again said, "And the glory which thou hast given me, I have given them, that they may be one, even as we are one" (John xvii, 22.) Surely Christ did not mean that they all shall be God. Then there is to be an end of Christ's reign. Says the Apostle, "When all things shall be subdued, the son also himself be subjected unto him that put all things under him that God may be all in all." 1 Cor. xv, 24-28. "Then again the Jews who were seeking evil against him said, 'He himself made himself God.' Christ immediately refuted the calumny and said, "Is it not written in your law, ye are Gods? If he called them God unto whom the word of God came, and the

ber

ral ans ied in ine ove lew of. ieir rist Ti ye the art led Fod. 30) ven are all ign. son him the ade and he

the

Scripture could not be broken; say ye of him whom the Father has sanctified and sent to the world, Thou blasphemest, because I said, I am the son of God" (John x, 34-36). Christ's protest against the assertion that he is God, is thus significant. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." (John iv, 15). The following text, in the opinion of eminent Christian divines, is not to be found in any Greek M.S.S. earlier than the 15th century, nor in any Latin M.S.S. earlier than the 9th century. It runs thus. "Christ being in the form of God thought it not robbery toequal with God." The expression in the form of God or figureor image of God proves that he was not the person of God. The same idea arises in the mind by the expression equal with God. If Christ was himself, it was unmeaning to talk of him as equal with God. Christ himself has said, -"My Father is greater than I," and "I was sent by Him to do His will." "This is life eternal that they may know Thee the only True God and Jesus Christ whom Thou hast sent." (John, xvii, 3.) Christ has been called, King of Sion, Lord and Master, Light of the World, Bread of life, Lamb of God, High Priest, Prophet, Redeemer and Reconciler, Saviour, Teacher, the Way, Truth, Light and Life, Wisdom of God, Voice of God and the Son of God. About twenty times in Scripture, God is styled the God of Jesus Christ. Forty times Jesus is called a man. Sixty-eight times God was styled the Father of Jesus Christ. Nineteen times is Jesus called a Prophet. Upwards of eighty times is Jesus called the Son of Man. Fiftysix times the Sent of God. The Son of God about one hundred and twenty times. In nineteen passages it is declared that all praise and prayers are to be offered up to God. Four hundred and fifty times peculiar epithets are applied to God, none of which are applied to Christ. Thirteen hundred passages show that God is a Being di stinct from Jesus Christ. The doctrine, that Jesus Christ is God, is not only without proof, but opposed to the ample and clear testimony of the Hely Scriptures.—Unity and Minister.

Christianity and Caste.

That Christianity is free from all forms of caste is the great boast of the Christians. Distinctions of caste CHRISTIANTY may not be prevailing among the Christians AND CASTE. to the same extent to which they prevail among the Hindus, but the equality which Islam has established among its followers is not to be found among the Christians. In the Muslim mosques, both the rich and the poor and the high and the low stand on an equal footing. A peasant may be sitting in the first row, while a prince may be in the last. In the House of God, they But this is not the case with the Christian churches. are alike. In India the distinction of position is even more marked among the Christians than in Europe or America. The European Christians would not mix with the native Christians and have separate churches of their own. And the example of the European missionaries is exercising an evil influence on the native converts, who, in their turn, refuse to accord equal treatment to the low-caste converts. This is apparent from a piece of news published in the Christian Patriot of Madras. It says "At the consecration ceremony of an Archbishop at Pondicherry the other day, the non-caste Christians resented a difference being made in the matter of accommodation between themselves and the caste-Christians in the Cathedral. This led to a fracas; but the reflection on the Christianity of Christ as practised by modern disciples is certainly not an encouraging sign of the times. It grieves us to be told that caste is rife in the local Lutheran Church."

Similarly, the Syrian Christians of Southern India refuse to admit the Pulaya converts on equal terms into their church. The European Missionaries insist that in church services and other occasions, the church will not tolerate any distinction of caste, but the Syrian Christians ask that if equality of treatment is to be the rule of the church, the European Missionaries should associate with the Syrian Christians and thus set an example. But both parties know that this is not practicable. How different is the condition of the Christian churches from that of the Muslim places of worship where both the prince and the peasant stand on equal footing! Here is a worthy example which the Christians may follow with profit.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

ber

reat aste

ians dus, vers

l on row, hey

hes. long lean lave

tive to ews the the eing and

and but by the cal

0

e to reh and of ent uld ple. ferthe

the

Digitized by Arya Samaj Foundation Chennai and eGang

HER MORAL AND SPIRITUAL VALUE

By Major ARTHUR GLYN LEONARD. Author of "The Lower Niger and its Tribes." Price 2-6

Net.

AMEER ALI

says of this remarkable book:

"Major Leonard has dealt with this subject in the broadest of spirits, he has grasped the real spirit of Islam, and has laid the world of literature under a debt by his admirable monograph on a peculiarly important and interesting subject."

Price 2-

Post fre With a strik r Foreword SYET AMEER A M.A., C.I.E Author of "The Spir. of Islam."

LUZAC & Co. have a lage stock of Oriental literature, which they issue periodically lists and catalogues, which are so gratis on application. Latest catalogue issued.

Bibliothera Orientalis VII.—Being a cutalogue of Books the History, Geography, and Languages of British India, Burt Ceylon, Persia and Afghanistan, etc. (3462 Nos.)

LUZAC AND CO.,

46, GREAT RUSSELL ST., LONDON (Publishers to the India Oyu

THE REVIEW OF RELIGIONS.

THE REVIEW OF RELIGIONS is published on the 20 of each month and undertakes to refute all objections again Islam. It deals with important religious questions and offer fair and impartial review of the prominent religions It is issued in English as well as Urdu.

Rates of Subscription.

Annual Subscription for India Rs. 4 (Urdu, Rs. " other countries, 6s. Single Copy 6 annas or Specimen Copy, 4 annas (Urdu, 2 annas.)

All communications should be addressed to

THE MANAGER, "Review of Religions,"

Qadian, District Gurdaspur, India

ed at the Artistic Printing Works, Lahore, by M. Bakse & Sons, and Published by the Sadr Anjumer-i-Ahmadiyya, Qadian.

frech a cross or of Spir (am.)

ture,

re se ooks Burg

N O yu

e 20 gai ffer of r

s.

or

99 lie

se!

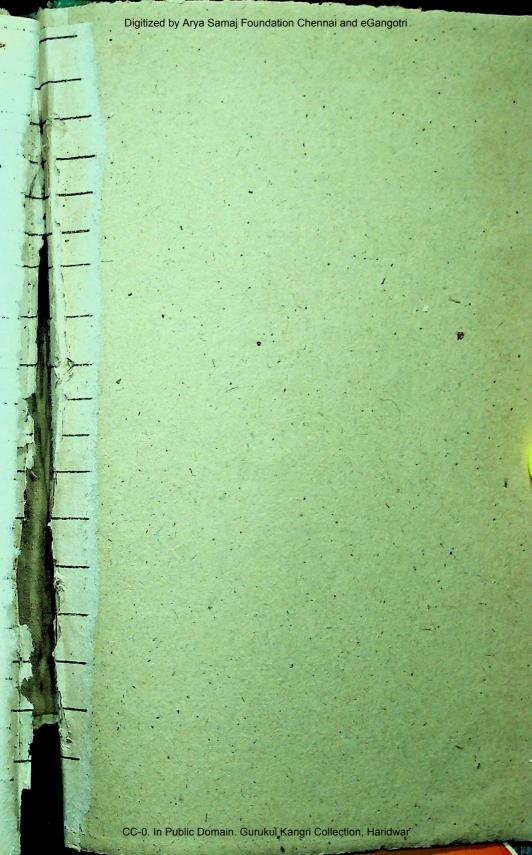
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

_			naj Foundation Chennai and eGangoun	
DALLY VEHICLE EARN	No.of Passenger	Jamos		1
	Average			-
	Consumption	londs		-4
		110.10		
	diali			
	olgais lo ob			
Salar Salar	MLOMETERAGE	hetoT		
- Annual Contract		Depti.	+	
- Contraction of the Contraction		Dead Relief		
A CONTRACTOR OF THE PROPERTY O		guinnsA		个
	Name of Route	વા		
	Nam	mord		
- Cariona	Buses No.			
PLATTING MANAGEMENT	on dis And			1
T	C S. H. No.			1
		Serial No		
		, ,		

P.S.U. P. (Re.) 180 Adeyis/1256-15-2-82-500 Books.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

. Digitized by Arya Samaj Foundation Chennai and eGango Public Domain, Gurukul Kangri Collection, Haridwar



Digitized by Arya Samaj Foundation Chennai and eGangotri

Conied 1999-2000 Digitized by Arya Samaj Foundation Chennai and eGangotri

